Rev T Apiel DD
31 Dec 79

The Messenger.

"As the Truth is in Jesus."

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Poetry.

LOVE OF CHRIST.

"Able to comprehend . . . the breadth, and length, and depth, and height, and to know the love of Christ which passeth knowledge." Eph. iii., 18, 19.

Teach me, Lord, Thy wondrous Love,
Love of Christ beyond all knowing
Show me, from Thy throne above,
All Thy Love beyond all showing,—

What its breadth, embracing earth,
Every kindred, tribe embracing.
Love to all of human birth,
Adam's guilt in love effacing.

[illegible] of Christ, that knows no end;
Length of Love, that ceaseth never;
Saviour, Lover, Lord and Friend,
Loving once, He loves forever.

Deeper than the lowest deep
Of man's lowest, lost condition,
Depth below where devils weep,
Past the grace that brings contrition.

Who shall scale the height of Love?
High above the highest heaven
God is Love, Love all above,
God Himself in Christ is given.

—*L. D. Bevar, D. D.*

Communications.

For The Messenger.

NATURAL AND SPIRITUAL IN HOLY SCRIPTURE.

XV.

5. THE LIFE OF THE WORD. This topic has been, to a certain extent, anticipated under the heads that have gone before. For it is easy to see, that these all come together really in the general conception of life; and so then necessarily also in this conception, as meaning nothing less than divine life.

To think of truth in what is its universal character in the Bible, as being substantive and not merely notional existence—as being not the breath or voice of man simply, osing itself in the air, but the Word of God proceeding forth from the very life of God—amounts of itself to an acknowledgment, that this life goes with it still in such procession. It cannot be sundered from its source. Abstracted from the essence or being of God, it must lose its own essence, that is, must cease to be truth altogether. Hence truth, as the Word of God going out of His mouth, can never be anything less than spirit and life. It cannot prove void. It must carry with it efficiency and effect. It is in its very nature living, and not dead. This everywhere and always.

The Word of God in that view, as we have seen, is universally one, and has in it universally the character ascribed to it in the beginning of St. John's Gospel. In all its derivations, it is never separated from its own eternal fountain, there spoken of as the Word issuing directly from the very being of God, and having in it the very life of God. This life, we are told, was the light of men; a form of expression, which of itself serves at once to show the essential connection of truth as light with truth as life; making the Word as light to be in fact a simple effluence from the same Word as life. With which corresponds exactly our Lord's witness of Himself, "I am the way, the truth, and the life." The way first, in the sense of doctrine; then the truth, as being the veritable substance of doctrine; and so at last the life, as being the inmost soul of all, and the very presence of the divine itself, without which neither truth nor way could have any real existence. So with the Word which was in the beginning with God, and which became flesh, wherever it goes or works in the vast economy of God's universe. Be it in the sphere of nature, or be it in the sphere of revelation, under the form of creation, providence, or redemption, it cannot lose its own character. It cannot be parted from its original source in God. It cannot cease to be one with itself. The idea of life, therefore, can no more be disjoined from it than the idea of truth. To think of God's Word as false anywhere, or in any form, is no more blasphemous than to think of it as having in it no life. The Word of God, it is said in this broad view, is "quick and powerful"—literally, living and inworking—"and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit" (Heb. iv. 12).

In its character of power, order and law, this general relation of truth as the Word of God to life, carries with it still clearer evidence; only however, because these ideas, as we have seen, are but the necessary unfolding of what is comprehended in the idea of truth itself. Power, and order, and law, are simply the expression of the life which belongs intrinsically to truth. They bring its otherwise silent force, as it were, into open use and action; and in this way produce what seems to be a sensible feeling of the life that is in them. A mind rightly constituted cannot avoid the sense of such living force in the order that reigns everywhere in the natural world. God's Word, or truth, even here makes itself felt as moving, working, all powerful life. "He sendeth forth His commandment upon the earth," it is said; "His word runneth very swiftly. He giveth snow like wool; He scattereth the hoarfrost like ashes. He casteth forth His ice like morsels: who can stand before His cold? He sendeth out His word, and melteth them; He causeth His wind to blow, and the waters flow" (Ps. cxlvii. 15–18). And so then all natural things are called upon to praise Him, no less than all spiritual things. Starting "in the heights," His praise reaches down through sun, moon, and stars, even to such terrestrial forms as "fire, and hail, snow, and vapors; stormy wind *fulfilling His word;* mountains, and all hills; fruitful trees, and all cedars" (Ps. cxlviii. 1–9).

But the life which is thus active in nature, is only a derivation in fact, as we know, from the life which belongs to the Word in its high character of divine revelation. It is to the celestial world we must look, accordingly, and not to the terrestrial, for the full exemplification of what truth is in this character of living power. There we have it in the thrones, dominions, principalities and powers, which make up the hierarchy of heaven. Of the angels it is said, that they "excel in strength." But the strength is not their own; it is simply the power of God's Word living and working in them with their own free, joyful consent, exactly as it lives and works in nature everywhere without such freedom. They excel in strength, because "they do His commandments, hearkening unto the voice of His word" (Ps. ciii. 20). Their power is all in and from the divine word which they obey and fulfil; just as the power of wind and storm is in these forces of nature from the same word, which they then also obey and fulfil in their own lower way.

And as it is with the strength of the angels, so it must be necessarily also with the life from which the strength comes and which it serves to reveal. That too is not of the angels themselves, but belongs to the Word of God, which by its life in them causes them to live. From which follows what we have seen before; namely, that the life which belongs to the idea of truth, regarded as the Word of God, cannot be thought of rationally as anything less in the end than divine life. We may not restrict it to the notion of mere natural life. We may not bind it to the imagination of life as merely human. We may not fix it to the range of angelic life. It cannot be held to the limits of the living finite creation in any form. The very expression, *Word of God*, determines the idea to something higher than all this; and shuts us up to the doctrine of the Word proclaimed by St. John, as the only escape for our thought, from what must land it otherwise in unfathomable madness.

The holiness of the Word, the light of the Word, the glory of the Word, as we have had them under consideration, join still farther to confirm and enforce this conclusion. As we have seen, they represent ideas, which are inseparable from the conception of life; while of themselves they refer this conception, at the same time to life in its supreme view, as being nothing less, in fact, than the divine life itself made available for our redemption through the glorification of the Word Incarnate, in the person of our Lord Jesus Christ. Holiness is the quality which belongs to truth, in its genuine form, as having in it the vitality of a real outbirth directly from the divine life; an unction thus from the Holy One, analogous with the supreme self-sanctification, by which Christ was "anointed with the oil of gladness above His fellows." All holiness means that; and along with it comes into view immediately what is to be understood by the light and glory of the Word. These also are conceptions that turn wholly upon the celestial quality which truth has in it as a derivation directly from God. That involves the idea of life, disclosing itself outwardly from its own inward activity and force. The light which is thus in God's Word, is not natural light. It is the light of heaven; the same of which it is said: "In thy light we shall see light;" and of which, where that is said, it is also affirmed, "With thee is the fountain of life" (Ps. xxxvi. 9). Words that refer clearly all the light and glory of divine truth, not merely to life, but to strictly divine life as their only real origin and source. The *life* which in the beginning was in the Divine Word, that afterwards became flesh, has been always and must be always, the only true LIGHT of men. Hence the prayer, applicable to all human conditions and states: "O send out THY LIGHT, and THY TRUTH: let them lead me; let them bring me unto Thy holy hill, and to Thy tabernacles" (Ps. xliii. 3).

Here then we are come to what must be considered the full "height of this great argument," touching the true spiritual sense of Holy Scripture as distinguished from its merely outward natural sense; the spirit in the written Word which "giveth life," where, without it, the "letter killeth;" the living glory of the Lord, dwelling in the Word as its perennial soul, its real inspiration from heaven, through whose shining only, from within, it is possible for the outward body of the Word to appear also in glory. The inquiry ends absolutely in Christ. All the acknowledged attributes of the written Word reach here their necessary conclusion; and here only become intelligible. As we have seen, the ideas of truth, power, order, law, holiness, light, glory, and life, which all who call themselves Christians are constrained to confess as in some way essential to the very being of all Scripture given by inspiration of God, mount up, as it were, of themselves, to the uncreated fountain of all life, as this is found only in God; and are indeed no better than a chain of empty illusory abstractions, until they are seen and felt through some vivid faith to be fixed in this way to the actual throne of God in heaven. To understand them at all, we must understand them in this their only true order. We must follow for the purpose the philosophy of heaven, as we find it outlined in the Gospel of St. John: where instead of all lower theorizing, sure to end only in inextricable confusion, we plant ourselves at once, first of all, on the rock: IN THE BEGINNING WAS THE WORD; THE WORD WAS WITH GOD; THE WORD WAS GOD.

Only in the going forth of this Word can there be for our thought any reality in the world of nature. And only in the going forth of the same Word again can there be for us any reality in the world of revelation; which holds centrally and fundamentally in the mystery of the Word Incarnate, but includes in its compass then also all that is comprehended in the Written Word. Hence the intimate, and at times almost univocal agreement of sense, with which these two forms of the Word meet us in the *usus loquendi* of Holy Scripture. They are one and the same divine revelation in fact; neither of them real, and neither of them therefore at all comprehensible, without the other.

What an example of this is that furnished by the vision of the white horse and his rider, in the 19th chapter of the book of Revelation. "I saw heaven opened," St. John writes, "and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew but he himself. And he was clothed with a vesture dipped in blood: and his name is called THE WORD OF GOD. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS."

The general sense of this is plain. It joins the Incarnate Word with the Written Word in a way that makes them mysteriously and awfully one. They are two sides of one and the same divine revelation; neither of which can have reality, or power, or life, apart from the other. "THE TESTIMONY OF JESUS IS THE SPIRIT OF PROPHECY."

J. W. N.

Selected.

FRENCH MARRIAGE LAWS.

A recent writer, speaking of the married experiences of Madame Bonaparte, says:—

Recent English newspapers, however, contain accounts of two cases which seem to extend the caution to the marriage, or rather to the methods of marriage, of all Frenchmen. In the first case, a young Frenchman who had been married in this country "gave his Yankee wife the slip, and, returning to France, entered into wedlock anew with one of his own countrywomen. The first wife, who had hastened to Paris in pursuit, instituted a suit for restitution of conjugal rights, and at the same time preferred a criminal charge of bigamy; but both actions failed, because it was alleged that the Frenchman had not discharged before his American marriage all the formalities which the law of his country requires." In the second case, even greater hardship resulted, and the moral is even more pointed. The report of it says:—

"A Frenchman who had made his fortune in New York, returned to France with his wife and four grown-up children. It had never occurred to him to doubt that his marriage was valid, and consequently he took no steps to have it solemnized afresh, as he ought to have done. But when he was dead, a horde of cousins and nephews started up to dispute his inheritance, and, having got the marriage declared void by a Court of First Instance, obtained a judgment which gave him two-thirds of the deceased's property. The other third was reserved for the 'illegitimate' wife and children, by a decision which partook more of equity than of law, and which the Court of Cassation—a by-no-means sentimental tribunal—soon after quashed."

And it is far more likely that the cousins and the nephews laughed heartily at seeing the despoiled wife and children pay costs, than that they gave them any share of what was theirs, and theirs only, by every dictate of natural, if not of legal, equity. That Mme. Patterson-Bonaparte did not find herself in a similar position is due solely to the fact, that her hard-headed father foresaw what actually followed, and had her marriage articles drawn with scarcely less care than a Queen's, and by no less a lawyer than Alexander J. Dallas. But such talent is not at every one's command, even though he could pay it, and at the same time travel is so easy now, that citizens of different countries become acquainted, and intermarry in not inconsiderable numbers. It, therefore, is useful that every one should know, at least in a general way, how far a marriage contracted in one land is valid in another.

Chancellor Kent says that "the general rule undoubtedly is, that a marriage valid or void by the law of the place where it is celebrated is valid or void everywhere," which every one may understand. In legal parlance, "the principle is, that, in respect to marriage, the lex loci contractus prevails over the lex domicilii." A case which illustrates both the rule and the extent to which it is carried, can scarcely have been yet forgotten in this city. A Judge of the Supreme Court, who was forbidden by the decree of divorce from his wife, to remarry during her life at once sailed for England, and there contracted within a few weeks a marriage, which is perfectly valid everywhere. He may or may not have been guilty of contempt of court in so doing; that is a separate matter, which does not concern his marriage. But marriages to Frenchmen do not, and perhaps are the only ones which do not, come within this rule. The reason of the exception is that "personal laws follow Frenchmen wherever they go," and, therefore, as already indicated, a marriage not celebrated according to the form prescribed by the French code is not valid in France. Justice Story, in his *Conflict of Laws*, calls the rule "stern and unrelenting," and Chancellor Kent agrees with him in questioning its wisdom, but both agree that the law is as stated.

The exception is all the more troublesome, because the French code prescribes a number of vexatious formalities, which have come down from an antiquated state of society, and which seems sadly incongruous beside the freedom, the perhaps too great freedom, with which marriage may be entered into in other countries, and in the United States, perhaps, above all others, not even excepting Scotland. It seems absurd to begin with, that so long as the Frenchman's parents live, and no matter what is his own age, he must ask their consent before he can marry. And the absurdity is pushed to the extreme by compelling him, bearded man though he may be, to ask even his grandfather's and his grandmother's permission, if he and they have outlived his parents. Until a man is twenty-five, this permission cannot at all be dispensed with. After that age he may serve his unwilling parents (or grandmother) with three "respectful summons," at intervals of a fortnight from each other, then he is said to have accomplished all that duty requires, and the Mayor gives him leave to "passer outre," or go ahead. Women are more favored than men, in being empowered to serve "respectful summons" as soon as they have reached the age of twenty-one, but so much social reprobation attaches to marriages which are not performed with full parental consent, that, speaking in a general way, it may be said that parents have a despotic power to impede the matrimonies of their children. Banns must also be published by posting them for a full fortnight on the door of the Mairie, or City Hall, and they must contain what may almost be called biographies of the couple intending marriage. The names, ages, professions, birthplaces, are the last requirements and all must be certified to by the Mayor of the Commune. A man must also produce a certificate that he has been drawn in the conscription, and that he has served or been exempted. A religious as well as a civil marriage is also preferred by most French people, although only the latter is legally binding. And so there are more formalities, requiring the exhibition to the Cure of certificates of baptism, of first communion, and of confession and absolution of sins within fifteen days of the ceremony. When man and wife are of different religious beliefs, a second religious ceremony is also considered necessary. If the marriage is celebrated out of France, it must be solemnized and registered at a French Consulate, or else it must be repeated in France at some later date, and the children be legitimized by documents setting forth their birth out of marriage. The alternative is that in France the wife is no wife, and that she and her children may be despoiled of their inheritance by collaterals, as in the cases narrated above. Assuredly, for a people so lax in keeping marriage vows, as report makes the French, they are somewhat unnecessarily careful to make their assumption difficult.

There is Christian light enough for those who sincerely wish to see it, and darkness enough to confound those of an opposite disposition.—*Paschal.*

And now abideth faith, hope, charity, these three, but the greatest of these is charity.

Family Reading.

A POEM BY MILTON.

Found among the remains of the great epic poet and published in the recent Oxford edition of Milton's works.

I am old and blind!
Men point at me as smitten by God's frown;
Afflicted and deserted of my kind;
Yet I am not cast down.

I am weak, yet strong;
I murmur not that I no longer see;
Poor, old and helpless, I the more belong,
Father supreme! to Thee.

O merciful One,
When men are farthest, then Thou art most near;
When friends pass by me, and my weakness shun,
Thy chariot I hear.

Thy glorious face
Is leaning toward me; and its holy light
Shines in upon my lonely dwelling-place—
And there is no more night.

On my bended knee
I recognize Thy purpose clearly shown;
My mission Thou hast dimmed that I may see
Thyself—Thyself alone.

I have nought to fear;
This darkness is the shadow of Thy wing;
Beneath it I am almost sacred; here
Can come no evil thing.

Oh! I seem to stand,
Trembling, where foot of mortal ne'er hath been,
Wrapp'd in the radiance of Thy sinless land,
Which eye hath never seen.

Visions come and go;
Shapes of resplendent beauty round me throng:
From angel lips I seem to hear the flow
Of soft and holy song.

Is it nothing now,
When heaven is opening on my sightless eyes?—
When airs from paradise refresh my brow
The earth in darkness lies.

THE BAD BOY OF THE NEIGHBORHOOD.

BY MARGARET E. SANGSTER.

I have quite lately been made acquainted with the miseries endured by some of my friends from certain bad boys who reside in their neighborhoods. The ladies have told me of the annoyances they suffer from having bells rung at untimely hours, windows broken, grass trampled upon, and chalk-pictures drawn upon their front stoops. Far worse and harder to bear than these, however, have been the attacks made by these little ruffians upon delicate and gently-bred boys on their way to school, so that the mothers have trembled when their sons were out of sight, at the thought of what they might be enduring. One miscreant, who lives with his parents in a handsome house on a pleasant street, has made it so uncomfortable for the neighbors, that one or two are considering the propriety of moving away, and others, who cannot move, because they own their dwellings, think of speaking to the police.

The age of this particularly terrible juvenile offender is nine years. At nine, one would naturally suppose that he could be persuaded or awed into good behaviour. But no! He lives the life of Ishmael upon his block, and is the terror of other boys, the inciter of dog-fights, the persecutor of cats, and the detestation of ladies and gentlemen. His hand is against every man's, and every man's hand against him. His father admits that his boy is troublesome, but declares that other boys must defend themselves, and fight their way. He refuses to interfere, and treats those who complain to him with curtness and contempt.

An utterly ungoverned or misgoverned boy of nine has got a very bad start indeed in life. He is only a little fellow, but he is almost half-way on to manhood. What sort of citizen will he make? What sort of husband? What kind of neighbor, when the despotism, cruelty, and cowardice, which are now in the seed time, shall have come to harvest? We are all, more or less, interested in this thing, for the bad boy is, in the majority of cases, the predecessor of the bad man. If he belong to Rag Alley or the Five Points, we can set a mission-school at him, and appeal by some sweet influence to the dormant possibilities of his nature, but when he is a respectable member of society, clad in purple and fine linen, and faring sumptuously every day, we are at a loss how to reach him. We see that he chews, smokes cigarettes, and we are aware that he persuades our boy to do the same. We know that if he be punished in school for an overt act of iniquity, he straightforward vows vengeance on half-a-dozen little fellows, who have had good marks all day. We have seen him fighting like a bull-dog, and have heard him swearing. We have forbidden our children to speak to him, and we have resolved that whenever we meet him, we will pass him by with severe and emphatic disapproval in our faces.

Well, is this the best way? I know the counsel mothers generally give their little sons, with regard to such an one as I have described. He is a bully, and the good boys are told to let him alone, to get on peaceably with him; if need be to submit to his pummelling, and to say, "You may strike me, but I will not strike back." I am myself inclined to peace measures, on principle, but I have my doubts as to whether this is common sense. I believe that the coward and the bully are near of kin, and I do not like the idea of giving the bad boy of the neighborhood his own way. Let the good boys take their own part. Let them learn the art of striking out straight from the shoulder or otherwise, but in striking in self-defence when forbearance has ceased to be a virtue. It is because young Quilp is allowed to go on his career unmolested and unresisted, that his Quilpian traits attain to such a growth. No mother or auntie can feel anything but horror, of course, at the idea of having her boy engaged in anything so vulgar and dreadful as a street fight. It would be simply intolerable to her to have her darling come in with a black eye or a torn coat, but—.

You see, the case was put very neatly the other day by a little man in our Sunday-school. His teacher, the Sunday previous had asked each of her pupils to endeavor to perform some kind or good action during the week, urging this upon them in her own gentle way until nearly every one promised to keep her counsel in mind. Next Sunday came. She asked the little fellows about their week's record, and up spoke Oscar, always ready.

"I separated two boys who were fighting, teacher."

"Did you, dear? That was right and brave."

"Yes; and I gave one of them an awful licking."

"Oh, but that was very wrong, indeed. I am sorry to hear that."

"What could I do? If I hadn't licked him, he would have licked me."

I hope my refined reader will pardon me for quoting from boy's vernacular. I dislike the above expression extremely, but then it is one which boys do use. It seems to me that there are instances in which Oscar's reasoning is logical, and in which our own dainty, beautiful, and well-trained boys must accept it, and give their small tyrants and abusers a lesson. One would probably be quite enough.

Still, I am far from stopping here. I do not know that we women who have eyes, tongues, and hands, resources, and some leisure, can entirely shake off responsibility for the bad boys in our town. We have no right to do so. If we can, in any gentle, womanly way influence such a child's mother—think of it! he is only a child—we should do so. She, poor woman, is probably taken up with something more absorbing than her boy. It is fashion, or her housework, or her sewing, or her latest baby, or a novel, which fills up her days, or it may be she is an invalid, and cannot endure Johnnie's noise. Let me tell you a little story. There was once a boy, who came into the library, where sat his mamma, with her feet on the fender and a book in her hand. He began to play, not very noisily, but her delicate nerves could not bear even a little disturbance, so she said, "Go away, Johnnie, I cannot have you here." The aunt who happened to be present, said her heart ached at the little fellow's answer. "Where shall I go? I go into the kitchen, and the cook says 'go away!' I go into the nursery, and the nurse tells me to go away. I come here by my mamma, and she tells me to go away. I know what I'll do, I'll go into the street."

Many a little fellow is driven into the street, and there he learns evil lessons with fatal facility. If he had a place of his own in the house, if he had pets of his own to love and care for, if he had a tool-box and liberty to use it, above all, if he had a sympathizing friend in sister or mother, he would not be so tormenting. I think if we would occasionally give him an invitation to tea, and put on plenty of sweet cakes and fruit, and then entertain him with games and pictures and music, we should find that we had taken one step forward. We should be helping him to discover the gentleman in himself, and if that once comes to the surface, the rough will hide his head.

Let us not forget to distinguish always between mischief and depravity. That which is mere reckless fun, bravado and overflow of spirits, is very different from that which is vicious, mean and dishonorable. I cannot feel satisfied when I think of a bad boy anywhere, in any station, who is given up as incorrigible under twelve years of age. Love can save him, you may depend upon it.—*Intelligencer.*

Youth, beauty and wit, may recommend you to men; but only faith in Jesus can introduce you to God.

If your heart is humbled under a sense of sin and unworthiness, it is one of the palaces of the Lord Jesus Christ.

THE PERSONALITY OF BOOKS.

One of the most profitable things to be borne in mind with regard to books is their personality. The men and women who made them are with us. We do not have their bones and blood, for which we have no use; but we have their thoughts, the results of their life, that in them which for us is most worth the keeping. "Books contain a potency of life in them, to be as active as that soul was whose progeny they are." When we take a book we put ourselves in communication with the writer of it. In a library we are surrounded by living men and women, that is, by the life of them. It makes a library a privileged place, where we should walk softly and speak gently. "I no sooner," said Heinsius, "come into the library, but I bolt the door to me. . . In the very lap of eternity, amongst so many divine souls, I take my seat with so lofty a spirit and sweet content, that I pity all our great ones and rich men that know not this happiness." If we can give to our books somewhat of this personality, it will be in some measure a guide to us in the use of them. We shall be more inclined to use them well. Even in their outward form they will fare better. I know that the literalist will say they have no feeling. But the true lover of a book will not believe that; nor will it be true, for he will endow it with sensibility.—*Cambridge Tribune.*

WHAT WOMEN MOST NEED.

Discussing the difficult problem of female education, the *Nation* pertinently remarks that what women most need next after health and power of acquisition, and the confidence which springs from having acquired something, is a tolerable amount of administration on a small scale. It includes the faculty of getting the most for one's money, and managing servants and children. If it were likely to be a man's vocation to the extent to which it is likely to be woman's, he would be undoubtedly prepared for it by some sort of apprenticeship. He would have to learn in some subordinate capacity the proper mode of buying and preparing food, and of procuring and taking care of clothing and furniture, and of ruling servants. He would be trained to receive company by some experience in the art of entertaining, both in its material and æsthetic aspect. No one would ever guess, however, from an inspection of an average school course, that a girl was to be the head of that most complex result of civilization, a modern household, with its thousand duties, responsibilities and relations.

THE POWER OF A FATHER'S LOVE.

There was a family in Manchester (England), composed of two sons, a daughter, and their father. The poor mother had died, happy in the Lord. One of the lads, however, was addicted to many vices. His character was blasted, and all hope of doing better blighted; his home was deserted by him; but his father, who had a loving heart, never turned the key against him, but the door was always open for him whenever he would return.

The brother and sister professed religion and considered their dissolute brother a disgrace to them and their father's house. They tried, therefore, to induce their father to turn him out of doors. The father told them, however, that he would do no such thing, because he was his father, while they were only his brother and sister. Finding that they could not prevail upon him, they induced a friend to go to the father and persuade him to shut the door against the prodigal; but the old man's only reply was: "You pretend to be his friend, but I am his father, and I can never do it; but," said the father, "we will meet on a given day, and try and bring this unpleasant business to a conclusion. We will meet here with his brother and sister and himself, and see whether we are to shut the door against him or not."

The day came, and they met at the father's house and had tea together. All sat around the table except the poor prodigal, whose tea was handed to him as he sat in a corner, as the brother and sister could not allow him to sit with them. After tea the father said:

"Now we must all have a conference as to what is to be done with this poor renegade." Looking at him with tears in his eyes, he turned to the brother, and said:

"You are his brother, and I am his father; can you sit by and see me turn your brother out of doors?"

"Oh, yes," said the Pharisaical brother.

Then turning to his daughter, the old man said:

"You are his sister and I am his father: can you sit by and see me turn your brother adrift?"

"Oh, yes, father," said the unnatural sister, "or he'll bring disgrace upon us all."

Then he turned to their heartless friend, saying:

"You profess to be his friend, do you not? and can you sit by and see me turn my son out?"

"Yes, I could," replied the cruel man.

Amazed at their disdainful and haughty responses, the father turned to them all and said:

"You are his brother, and you are his sister, and you are his friend, but I am his father," and he went and fell upon the neck of his despised and deserted son, and said:

"God bless thee, my lad; though all should shut up their hearts against thee, thy poor father will never disown thee, nor turn thee out of doors."

The poor lad had put his arms around his father's neck, and said:

"O father, will you forgive me?"

His father forgave him; and he found peace and pardon upon his bended knee, and is now a preacher of Christ and Him crucified.—*Parish Visitor.*

SPRINGTIME INVITATIONS.

BY GEO. W. BUNGAY.

The streams are shouting now to me,
From silver trumpets on the hills,
To leave the city smoke, and be
Their guests, where grass and daffodils,
Like Mary at the Master's feet,
Break alabaster boxes sweet.

The trees are beckoning to me,
And waving high their branches green,
They clap their palms in ecstasy
Of welcome to their summer sheen,
And seem to write in shade around
Their invitations on the ground.

The wind is whispering to me
The secrets of the wood and glen;
Where flowers are sweet and birds are free,
And plenty strews the haunts of men.
It comes with healing on its wings,
Glad tidings to my soul it brings.

The birds are calling soft to me,
From buoyant boughs that hold a nest,
At every morning matinee,
To go with them, and be their guest.
O minstrels sweet! I'll bid adieu
To din and dust, and visit you.

The friends I love are calling me,
Through telegraph and telephone,
To share their hospitality,
Where, crowned with flowers Peace on her throne
With smiling lips grants a new lease
Of health and happiness and peace.

The whispering winds that speak to me,
The beckoning branches' sylvan speech,
The shouting streamlets leaping free,
The singing birds their lessons teach,
And with the voice of friends invite
To royal joys and calm delight.

—*S. S. Times.*

GOOD MANNERS.

It is difficult, almost impossible, to give a definition of good manners. That indescribable "something" by which we recognize, after five minutes' acquaintance, a gentleman or gentlewoman, is not to be told in words. It is like the true ring of the coin, subtlest yet surest test of its genuineness. No book of etiquette can help us to lay down rules on the subject. There are well-mannered men and women who have never received a lesson in manners or deportment in all their lives, who do not know a single conventional rule, and who have never mixed in what is called fashionable society. Accident of birth seems but of small account in the matter—stranger still, difference of early surroundings. There are boors with blue blood in their veins, and there are gentlemen who have not a drop. If the old saying that it "takes three generations to make a gentleman," be the rule, there are many exceptions to it. The mere inheritance of an aristocratic name, the possession of a long line of noble or gentle-blooded ancestors, does not always imply gentle demeanor. Good blood must, however, be considered a favoring circumstance, chiefly because it generally insures refined surroundings, intercourse with elegant and cultivated persons, and gives that perfect ease of manner in society which is the result of a consciousness of a high position and of seldom meeting one's superior in rank.

Elegant or polished manners are those which we sometimes see in people accustomed to mix a great deal in the world, especially in the fashionable world. They are partly natural, as the result of such a mixture; partly studied by those who set much store by such things, and who put on company manners, as they put on full dress.

A sweet manner, when the effort to please is too evident, the affability too deliberate, the flattery too gross, is rarely agreeable; but a slight *spupcen* of compliment in manner is, however we may disclaim the fact, acceptable to all, especially to the gentler sex.

A courtly manner, which we now and then come across, chiefly in elderly gentlemen, is fast becoming a thing of the past. It reminds us of traditions of the days of chivalry, when the ladies were accustomed to consider themselves superior beings, and to exact the most exaggerated services from men as matters of course. In our days of free and easy intercourse between the sexes, a courtly or ultra-gallant manner rather puts us out, and makes us feel a kind of restraint or stiffness, as if we should sit straight and speak very precisely.—*N. Y. Observer.*

SILENT FORCES.

Workmen in stone quarries sometimes find a very hard kind of rock. They pick little grooves for the iron wedges, and then, with great sledge-hammers, drive and drive the wedges into the flinty rock. And yet, once in a while, they fail to divide the solid mass. The iron wedges and the sledges prove useless, and the workmen wonder at the stubborn rock.

But there is yet another way. The iron wedges are removed from the narrow grooves. Then little wooden wedges, of a very hard fiber, are selected. Now you begin to shake your heads and think, "Well, if iron wedges will not do, how is it possible for wooden wedges to be used successfully?" Just wait, until we explain. The sharp, well-made wooden wedges are first put into water. They are then inserted in the grooves tightly while wet, and water is kept in the grooves, and no sledge is needed to drive them. They would break under the severe blows of the ponderous hammer. But the workmen just let the wet wedges alone. They will do what the driven iron failed to do. How so? The damp wood swells. The particles must have room to enlarge. And the granite-hearts of the rocks cannot withstand this silent influence. In a little while the solid rock parts from top to bottom, and the workmen's will is accomplished.

It is so, often in other things. What noise and visible effort fail to do, some quiet power, when applied, will surely achieve. Teachers may remember this fact in mechanics, and manage some very stubborn natures by the application of the silent forces. The iron and the sledge-hammers often fail. But tears, prayers and a patient example never fail. —*Alexander Clark.*

Useful Hints and Recipes.

Snow Cream.—Beat the whites of four eggs to a stiff froth, then stir in two tablespoonsful of sweet wine, a teaspoonful of rose water. This is a nice accompaniment to a dessert of sweetmeats.

Overton Pudding.—Line a small, flat dish with puff paste. Mix three ounces of cake crumbs, a teaspoonful of vanilla and a gill of boiling milk. Put this mixture in the bottom of the flat dish. Sprinkle with sugar and two tablespoonfuls of jam. Bake in an oven for twenty minutes.

Scotch Bannock.—To make real Scotch Bannocks, such as the Royal family eat when in Balmoral, rub a piece of butter the size of an egg into a quart of real sweet Scotch oatmeal; add enough cold water to form a stiff paste; knead well and roll as thin as possible. Bake in a slow oven till of a light brown. They are not good if not made very thin.

Changing the Clothing.—Relative to changing the clothing, it is considered hazardous to lessen its amount after dressing in the morning, unless active exercise is taken immediately. No undergarments should be changed for lighter ones during the day, ordinarily. The best, safest, and most convenient time for lessening the clothing is in the morning, when we first dress for the day.

Macaroni with Tomato Sauce.—Melt two tablespoonsful of butter in a saucepan, put to it one medium-sized onion chopped fine, a small piece of celery and a little parsley. Let it cook slowly, but carefully, lest it scorch, which would spoil all. When the onion is delicately brown put in a pint of canned tomatoes, if in the winter, or a quart of fresh tomatoes in their season, and boil for an hour; then strain through a fine sieve into a clean saucepan, cook until as thick as catsup; season with salt, pepper and butter. This should be all ready before cooking the macaroni, but keep gently simmering to keep hot till the macaroni is done.

Put half a pound of well washed macaroni into boiling salt water, cook twenty minutes, then drain it in a colander. Place a layer of macaroni in a hot dish, then place over it a layer of the tomato sauce, then another layer of macaroni, then a layer of sauce, having the sauce on the last thing. Set in the oven for five minutes and then serve very hot.

Miscellaneous.

SNOW AND STREAM.

BY M. E. BENNETT.

Willow stems like rods of gold,
  Blue-birds on the wing,
A land that wears expectant airs,
  And schemes and dreams the spring!
Yet here's a snow-bank, old and gray,
And grimy, spread along the way.

Thou dreary drift! why, what a hard
  And sullen heart thou hast,
To hold thy place, devoid of grace
  When all do wish thee past!
How canst thou brave the sunny day,
Refusing thus to slink away!

But lo! when I had paced the rods
  Her ashen robe o'erspread,
Most deftly fleet, most gaily sweet,
  A shining brooklet fled;
Drew pliant currents into braid,
And ceaseless curve and sparkle made.

In joy I cried, "Thou lovely thing!
  Where didst thou learn thy ways?
Thy winsome mirth beguileth earth,
  Thy purpose never stays;
Thou art so willing, yet so pure,
Responsive, headstrong, wavering, sure!"

The brook sang low in quiet flow,
  And this I heard it sing;
"I am the drift; in patient thrift
  I kept the robes of spring
Thou praisest so. Be thou more slow
To judge of hearts from outward show."

—*Christian Union.*

MORE ABOUT THE NIHILISTS.

The result of the Nihilist movement must finally be terrible bloodshed, such as has never been surpassed in the history of mankind. Such a sacrifice of the educated portion of the Russian youth will have its effect for all future time on the history and progress of the nation. Already there is organized a secret government by the Society for General Freedom. The present strength of the movement may be judged from the following facts. From St. Petersburg it was announced, under date of September 14, that, in consequence of an attempt to assassinate Generals Mezentzoff and Makaroff, the local police are in search of the secret government which calls itself "The Society for the Freedom of Russians," and has branches in every province of the empire. The funds of the Geneva committee for the aid of political criminals are already wholly transferred to Moscow. In the city of Rostov, recently, a spy named Nikonoff was assassinated for revealing a few of the nihilists or socialists to the police. The "Society" issued a proclamation in which it openly avowed its armed organization, and that the sentence of death had been passed on all spies. These declarations caused a panic in St. Petersburg among the agents of the police. The following order of the Czar was issued under date of August 21, 1878:—

In the frequency of late of political crimes having the character of clear disobedience and resistance to the powers of the government His Imperial Majesty recognizes a ring of secret criminals, who under the influence of social, revolutionary and other theories, would destroy the whole constitution of the State. These criminals, refusing to recognize the necessity of social order, the rights of property, the sacredness of matrimonial ties, or even faith in God, do not hesitate to employ any means, however infamous, in carrying out their plots. They boldly attempt the most heinous crimes, they destroy the public peace and endanger the power of the State—the sacred duty of which is to defend society and counteract criminal purposes. The constant repetition of these unheard of crimes demands the immediate institution of such measures as will inflict the most severe punishment. For that reason we order that all above mentioned criminal cases be tried under the jurisdiction of the military courts, and punishment to be enforced according to the criminal code. We order all such above mentioned persons, charged with armed resistance to the powers of government, or charged with attempting to resist military or police agents during the performance of their duty, to be brought under the power of the military courts and sentenced according to Military Order No. 279, issued 1875. This order appertains to all cases which are not left to the ordinary courts.

The great Russian secret society is administered under the following rules:—Six members can form a separate body, or circle, with full power to act and receive new members, but only with the greatest precautions. A candidate for admission must be recommended as a trustworthy man, upon whom reliance can be placed under any circumstances. After satisfactory investigation the circle, in full meeting, votes on the new member. Two votes against him are sufficient cause of rejection. One may be if the opposing member can support his opposition by undoubted evidences of disqualification. A newly chosen member is invited to a meeting of the circle, where he must take the following solemn obligation or oath:—

I, A. B., do solemnly, before the altar of my mother country, promise and swear that I will never disclose, under penalty of death, any of the secrets of the "Russian National Secret Society" before any agent of the tyrannical Russian government, having the Czar at its head, or any one whom I do not actually know to be a member of this society; that I will sacrifice my life and all that is sacred to me in the struggle against the blood-thirsty tyrants and oppressors of the Russian people; that I will obey and execute every unanimous decision of the circle without hesitation, being ready to sacrifice my life and regardless of any personal danger I may encounter in so doing. I know that I must be ready to fight in the name of the liberty of the Russian people when the moment of rising shall arrive and the grand sign be given calling all to arms. I do solemnly swear that I will resist, in case of an attempt to arrest me or any other member of the society by the government agents, with whatever weapon is at my disposal at the moment, without fear or regard for personal consequences: that I will not recommend any new member without the knowledge that he is a true friend of the oppressed Russian people; that from the moment I become a member of this "Secret National Russian Society" I regard myself as a sworn enemy of the Russian despotical government and begin to act against it by every means I can command.

When a circle reaches the number of sixty it is sub-divided into ten circles of six each, so that if discovered by the police only six persons will suffer arrest. Into these circles, which meet ostensibly only for social purposes, gathering about the Somaiwar as in the enjoyment of friendly hospitality, it is sought to draw in members from every class of society. Military officers of every rank, common soldiers, the middle classes and peasantry. Very few priests find favor enough to be admitted. The system is similiar to that which existed among the Italians before they gained their freedom. It is the passion of the day, and the dreadful mystery which envelopes the Order adds to the fascination. Every member, according to his means, makes weekly or monthly payments to the treasurer. Money is used for the purchase of arms, the propagation of free ideas among the peasantry—each circle sending an armed agent on this errand. Many women belong to these circles. In every town and large village of Russia there are so many circles, that had the government a true conception of the extent of their number it would be even more seriously alarmed than it is.

Besides this there are 14,000,000 old faith men (Starovier). They are divided into various sects, among whom exist most dangerous elements. They employ agents who go from village to village spreading their faith and declaring that the Czar and his family are agents of the devil. They endure every form of persecution, and in the event of a general uprising of the people could be counted on as firm friends of the nihilists. They are scattered from Astrakhan to the White Sea, but are more numerous about the Volga River. The Starovier are all able to read and write and are liberal in their ideas, having much sympathy with peasants. There are multitudes of Poles among these circles waiting for the promised uprising to recognize their opportunity for freedom. No oppression, no knouts, no chains in Siberia can stay the progress of events which hastens the fiercer death struggle which will be made for freedom of press and opinion in Russia.

The recent assassination of Prince Krapotkine, Governor of Kharkoff, by the Nihilists, is too well remembered to require extended notice. Prince Krapotkine attended "the ball of the daughters of the nobility" in Kharkoff. He was returning from the festivity at about eleven o'clock, and had almost reached the Government House in his carriage, when, in rounding a street corner, he was shot with a revolver by some person who, apparently, had stepped lightly up on the step of the carriage in order to take deliberate aim. The Prince died from the wound in a few hours. The remarkable feature about the murder was the proclamation posted throughout the Empire a few days after. It read as follows:—

The Russian socialist revolutionary party has disposed of one of its deadliest enemies—one of the most inhuman jailers of its condemned and imprisoned brethren. On the 9th of February Prince Krapotkine, the Governor of Kharkoff, was killed with a revolver. This execution was carried out by the Russian socialist revolutionary organization, which is also responsible for all the executions in 1878. As on the last occasion, that organization begs to lay before the public, frankly and sincerely, the reasons that have compelled it to have further recourse to the revolver. Krapotkine had committed the following crimes:—

1. At the end of last year he sanctioned and ordered the barbarous treatment to which political prisoners were subjected in the prison of Kharkoff.

2. He falsely reported to the Minister of the Interior, on the subject of the last disturbances at the university of Kharkoff, that the police had been attacked by the students, whereas in reality it was the latter who, by his own orders, had first been flogged with Cossack whips.

3. He is directly responsible for the ferocious and barbarous treatment of prisoners at Borisoglebsk, and his name is intimately connected with the history of the Central Prison in that town, where he was guilty of the following acts:—[The barbarous treatment of the Russian prisoners is then specified at great length.] Such are the crimes committed by Krapotkine.

Such are the causes and considerations that have compelled the Russian socialist party to sentence one of its enemies to death. Death for Death, execution for execution, terror for terror. This is our answer to the threats, the persecutions and the oppression of the government. Should the latter persevere in its old course, the bodies of Heyking and Mesentzoff will not have turned into dust before the government will hear from us again.—*N. Y. Herald.*

LIVING IN LIGHT-HOUSES.

It is an interesting fact that every foot of our eastern sea-board from the northern coast of Maine to Florida is now lighted. There are a few miles of uninhabited coast in Florida not yet illuminated, but along the whole coast north of Florida there is not a spot which does not come within the lighted circle of which some light-house is the centre. And what faithful servants of mankind are all the solitary keepers of these light-house lights! So lonesome are they, keeping their nightly vigil, with the solemn sea for their perpetual companion, that it is not unusual for a keeper to take his own life out of desperation from his solitude. Even where there is a family in the light-house the life becomes oftentimes intolerable, and suicides are not the only tragedies enacted there. The light-house board has done much toward making keepers' lives less irksome by introducing its system of libraries. A portable case, containing some forty volumes, made so neat it can be closed and transported like a strong trunk any distance, is sent to a light-house, where it remains a certain period, say three months, and is then shipped to the next light-house, and so on in succession to every keeper. There are 150 of these portable libraries now in use in the light-house establishment. A few of the books have been bought by the government, but most of them have been voluntary contributions from people in all parts of the country. Sets of old magazines, for instance, are received in great numbers by the board, which it causes to be bound and sends them on their pleasure and instruction-giving journey.—*Springfield Republican.*

HISTORY OF THE ALPHABET.

A lecture in London, giving these facts on the "History of the Alphabet," was delivered by H. G. Seth Smith, Esq.:

Writing was that which made paper speak, and without it we should have no such thing as history, unless what was misty tradition. However, Mr. Smith's intention was not to speak of the importance of writing so much as of its origin, which may be accounted for according to what Professor Max Muller calls the "Bow-wow Theory," and by which theory we call a dog a bow-wow because of its bark. But a Divine hand was visible in the development of the alphabet and writing, and as much Divine direction was apparent as human ingenuity. Writing originally consisted in drawing pictures of the idea intended to be conveyed. We are indebted to the Israelites for something of the art of writing, for it is spoken of in Exodus as familiar to them. Probably the Canaanites were also acquainted with the art, as one of their towns was called "the town of books." There was an Irish tradition that a great grandson of Seth invented the Hebrew, Greek, Latin, and, naturally, the Irish alphabets. On tracing the letters back to their origin, we find they consisted of pictures. This practice still finds favor with the American Indians. The Mexicans also wrote their history by means of pictures; but on their discovery they were destroyed by a superstitious hand, and now but few are extant.

Among the Chaldeans the following is an instance of the change a sign underwent. Probably on account of the wearing of combs by the ladies, the sign of a comb stood for woman, but afterwards became the sign for the feminine gender. The Persian alphabet was very large. In the Egyptian language a pair of eyes signified vision; a flight of steps, ascent; a bird catching fish, fishing; and so on. But the Egyptians had a large number of signs for one letter, there being twelve signs for the letter S, for instance. They also appear to have written indistinctly, for after writing a word they would affix a picture of the meaning they intended to convey. The English alphabet comes, perhaps, from the Egyptian; at all events, the principles on which both are founded agree. Our alphabet is directly derived from the Phœnicians, a race well qualified to disseminate language. The Greeks have a tradition that their alphabet was also derived from the Phœnician. The Phœnicians introduced the alphabet into Italy; and from Italy it was adopted by almost all the European nations.—*E. T. H.*

THE PEANUT TRADE.

A quarter of a century ago peanuts were obtained chiefly from Africa. Now the African nuts are sent to Marseilles and used for making olive oil, which is sent to America as the genuine article. In those days nuts were grown in America only in small quantities, chiefly by the negroes of Virginia, North Carolina and Tennessee, and were sold by them to obtain spending money. Now the immense production of American peanuts, together with their superior quality, has driven the African nuts from the market. The best nuts come from Virginia. A few years ago scarcely any but Wilmington nuts were sold; now there is scarcely any call for them. Tennessee is also a source of supply, but none are received here from that State, as the raisers can get a better price for them at Nashville. These nuts are not as expensive as those raised in Virginia, and are not as bright, but they are richer, and many prefer them. Some nuts also come here from the West Indies, Curacoa being the chief source of supply. Five years ago the peanut crop of Tennessee was not far from 175,000 bushels, that of North Carolina 60,000, and that of Virginia 225,000. The estimated crop for the present season is as follows: Tennessee, 400,000 bushels; North Carolina, 90,000; Virginia, 1,000,000. The street venders usually buy from one to five sacks at a time, and sometimes as high as from ten to twenty sacks. A sack contains four bushels, or 128 quarts of peanuts, and is sold at from $1 to $1.10 per bushel, so that at the latter price the sack costs the dealer $4.40. In retailing the dealer calculates to make forty quarts out of every bushel in the sack, as they use a tin measure which does not hold a full quart. At the rate of five cents per quart the dealer will realize $8 per sack. —*Newark Daily.*

Selections.

Pray to God at the beginning of all thy works, that so thou mayest bring them all to a good ending.

The sublimity of wisdom is to do those things living, which are to be desired when dying.—*Johnson.*

The real wealth of a man is the number of things which he loves and blesses, and by which he is loved and blessed.—*Carlyle.*

Oh, believer, what matters it if God denies thee a kid to make merry, when He says, "Son, thou art ever with me, and all that I have is thine!" Hath a son any cause to complain that his father denies him a flower in the garden when he makes him heir to his whole estate?

Nothing seems too hard, too great, or too difficult for prayer to do. It has obtained things that seemed impossible and out of reach. It has won victories over fire, air, earth, and water. Prayer has raised the dead. Prayer has procured the salvation of souls.—*Ryle.*

It is little matter at what hour of the day
The righteous fall asleep. Death cannot come
To him untimely who has learned to die;
The less of this brief life, the more of heaven;
The shorter time, the longer immortality.
—*Dean Millman.*

There is no portion of our time that is our time, and the rest God's; there is no portion of money that is our money, and the rest God's money. It is all His; He made it all, gives it all, and He has simply trusted it to us for His service. A servant has two purses, the master's and his own, but we have only one.—*Monod.*

Every object in nature is impressed with God's footsteps, and every day repeats the wonders of creation. There is not an object, be it pebble or pearl, weed or rose, the flower-spangled sward beneath or the star-spangled sky above, not a worm or an angel, a drop of water or a boundless ocean, in which intelligence may not discern, and piety adore, the providence of Him who took our nature that He might save our souls.—*Guthrie.*

A hundred noble wishes fill my heart,
  I long to help each soul in need of aid;
In all good works my zeal would have its part,
  Before no weight of toil it stands afraid.

But noble wishes are not noble deeds,
  And he does least who seeks to do the whole;
Who works the best his simplest duty heeds,
  Who moves the world first moves a single soul.

Then go, my heart, thy plainest work begin;
  Do first not what thou canst, but what thou must:
Build not upon a corner-stone of sin,
  Nor seek great works until thou first be just.
—*Churchman.*

Science and Art.

To Expel Foul Air from a Well.—The quickest way to expel foul air from a well is to heat a bar of iron red-hot, and lower it down into the water; the sudden formation of steam is effectual.

The excavations of the supposed site of the hanging gardens at Babylon are said to have terminated. They have yielded many tablets from the time of Nabonidus to the Parthian era.

A large mushroom is said to have forced its way through twelve inches of concrete, covered with a thick layer of asphalt, in the floor of the savings bank department of the General Post Office in London.

By making a miniature of an object, such as a spider-line, and examining it with the microscope, Dr. Royston Pigott has found that objects even as small as the millionth of an inch could be seen, and in a communication to the Philosophical Society, Cambridge, took exceptions to the view generally prevailing among opticians, that it is useless to attempt further perfection of the microscope.

Telephone companies are operating wires in the smaller cities with remarkable success. The subscribers can sit in their own houses and talk with each other, the connections being made at a central office. The Springfield (Mass.) manager inserts the following inducement in his advertisement: "The instruments will be so arranged that conversation carried on on the lines cannot be overheard by any party except the one for whom it is intended."

Water-Proof Matches.—Major E. H. Cameron (of the Royal Artillery) has patented an invention, whereby matches can be rendered water-proof. The process can be carried out after manufacture, with slightly increased cost. Matches coated with Major Cameron's composition, which have been soaked in water for twenty hours, can be struck with a drop of water adhering. They can be ignited by friction on a wet as easily as on a dry surface.—*English Mechanic.*

California Salmon in Maryland Waters.—The attempts to stock the waters of Maryland with California salmon promise to be completely successful. In a recent tour of inspection, Fish Commissioner Thomas Hughlet found everywhere gratifying evidences of the success of the fish planting. At Havre-de-Grace and other points along the Susquehanna, salmon are beginning to make their appearance in the river, and many of good size had been caught. Even as far back as last spring a salmon weighing over eighteen pounds was caught in the Susquehanna and sent to Professor Baird, of the Smithsonian Institution, as an evidence of the success of the commission's work in Maryland. During the past season nearly 300,000 salmon have been distributed in Maryland waters. Of these the majority were distributed on the Western Shore.

Personal.

Pope Leo XIII. has ordered the private chamberlains in the Vatican to leave off the picturesque costume of the sixteenth century and to adopt one more modern.

Elie Reclus, the distinguished geographer, enters France after eight years of exile. He never participated directly in the Commune, but was merely known to favor some of its ideas. Since the bloody epoch of 1871, he has been living in seclusion in London.

Rev. Joseph H. Knowles, a minister in attendance in the Newark Conference at its recent session in Port Jervis, says that all the salary he received when preaching in a charge along the Delaware, was two quarts of huckleberries, three eels, two quarts of beans, a peck of dried apples and twenty-five cents.

Rev. Richard Butler, one of Lord Beaconsfield's great admirers, preached a sermon the other day, in England, in which he compared Disraeli to the "statesman" Mordecai, and "hoped that, in addition to the honors that Lord Beaconsfield had received, and in addition to the heart of England that loved him and beat for him, a splendid golden wreath might be got up for Benjamin Disraeli by the millions of England, by each giving a penny to pay for this wreath of gold to encircle the head of Benjamin Disraeli, in whose career there was not one dishonoring blot."

Books and Periodicals.

Dr. Renwick's Medicines: A temperance story by Mrs. A. K. Dunning, Author of "The Minister's Wife," "Ralph Waring's Money," "Loss and Gain; or Great Fortunes." Pp. 285.

Odd Moments of the Willoughby Boys: By Mrs. Emily Hartley, Author of "Barley Leaves," "Phil Derry," "Ruth Allerton," etc. Pp.

These two neat and finely illustrated volumes are published by the American Sunday-School Union, No. 1122 Chestnut St. The first is intended to set forth the importance of keeping men from becoming drunkards, rather than give out the hope that those who are given to the intoxicating bowl can be reclaimed. The latter has reference to the amusements and employments at home which often open the way to knowledge, and give direction to life.

Littell's Living Age.—The numbers of The Living Age for the weeks ending April 26, May 3, respectively, contain the following articles: The Progress of Greece, *Macmillan;* The Isle of Bourbon; and Joseph Orsi's Account of the Escape of Louis Napoleon from Ham, *Fraser;* Ancient Egypt, *Contemporary;* The Duties of Ignorance; and a Cremation in China, *Cornhill;* On the Choice of Books, *Fortnightly;* Prof. Huxley on Sensation and the Unity of Structure of Sensiferous Organs, *Nineteenth Century;* Topiary Gardening, *Gardener's Magazine;* The Intellectual Status of the Aborigines of Victoria, and The Ruin of Szegedin, *Spectator;* The Haddock, *Fishing Gazette;* Tent Life in Palestine, *Chambers' Journal;* Critics and Authors, *Saturday Review;* together with the opening chapters of Jean Ingelow's new Story, "Sarah de Berenger," and instalments of "The Bride's Pass," by Sarah Tytler, and the usual amount of poetry.

For fifty-two such numbers, of sixty-four large pages each (or more than 3,000 pages a year), the subscription price ($8) is low; while for $10.50 the publishers offer to send any one of the American $4 monthlies or weeklies with The Living Age, for a year, both postpaid. Littell & Co., publishers.

The Messenger.

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Rev. T. J. BARKLEY,
Rev. A. R. KREMER,
} Synodical Editors.

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For Terms, see First page.

WEDNESDAY, MAY 7, 1879.

THE EDUCATIONAL PROBLEM IN ITALY AND FRANCE.

Some time ago the Vatican organ, the *Voce delle Verita*, plumed itself and declared that after eight years' expenditure and efforts by the British and American Protestants, and notwithstanding the motley elements to be found in Rome with its 286,000 inhabitants, "these missionaries of Satan had scarcely inscribed 700 persons on their tablets of perdition, while in other Italian towns, the failure had been greater than ever."

Now, however, we have a different tune. A dispatch from Rome, dated April 7th, says, a letter from the Cardinal Vicar is published, complaining bitterly against the existence and influence of Protestant schools in the city of the Seven Hills, supported chiefly by foreign money. It announces, that in view of this, the Pope has appointed a vigilance committee, to increase and support Catholic Schools, and appeals to the nobility and clergy to subscribe to their support.

Evidently there are elements and factors entering into this matter which cannot be ignored. Leo XIII. has failed to meet this educational problem, by the mere publication of a syllabus.

In other Catholic countries the educational and political questions, give the Roman See nearly as much trouble as they do in Italy. The Protestant movement in France appears to be gaining ground rapidly. The population of the country is about 36,000,000, of whom 1,000,000 are Protestants and the remainder are reckoned as Catholics, though a great majority are said to be wanting in religious belief. Within the past year a decided movement toward Protestantism has been reported from many parts of the country. At a recent meeting in London of the National Club, it was stated, that in three towns of the Department of Allier, where ten years ago there were about sixty Protestants, there are now nearly a thousand, almost all of them being proselytes. At Montargis, the birthplace of Admiral Coligny, a year ago there was between forty and fifty, while there are now 150. At Chateauroux a Catholic officer was recently buried with much pomp, and in his will was found a clause leaving money to build a Protestant place of worship. Wherever there are 200 or more Protestants without a church, they now receive aid from the State. At Valenciennes, where twenty years ago there were only forty, there is now a church with a membership of 250 receiving a grant from the State. At Lyons, the second city in France, with a population of 350,000 and a stronghold of Catholicism, three mission-rooms were opened on November 17. The meetings are described as crowded. In Paris meetings are conducted in twenty-two mission stations, with an average weekly attendance of 8,000 adults. In connection with these facts it is noted that during the late Exhibition 1,500,000 copies of the Gospels, besides 20,000 Scripture cards and 3,000 Testaments and Bibles, were distributed.

This progress of Protestantism is due to new historical issues, which may cause all things to change front and throw an immense responsibility upon the Church, outside of the Papal Communion.

These figures may seem small, and so they are, if looked upon in a certain way, but they are significant, if viewed in another; for after all the problem to be solved is not one of mere arithmetic numbers, but of algebraic factors and powers, and to this we would like to call attention at some other time.

INTERESTING SERVICES AT PRINCETON.

The marble tablets erected in the chapel of the Theological Seminary at Princeton, in memory of the deceased professors, were unveiled on the 29th ult., before a large assemblage of former students of the institution. The tablets are very simple, and bear no inscription but the names of those they were designed to honor, together with the dates of their birth, their election, and decease. The address upon the character of Dr. Archibald Alexander was delivered by Dr. William M. Paxton; Dr. S. Irenæus Prime spoke of Dr. Samuel Miller; Dr. Henry A. Boardman of Dr. Charles Hodge; Dr. T. L. Cuyler of Dr. James W. Alexander; Dr. W. C. Cattell of Dr. Jos. Addison Alexander, and Dr. Bullock of John Breckenridge. The speeches were all very fine, abounding in incidents and anecdotes illustrative of the distinguishing traits of the men whose memory is justly held in such high esteem.

THE PENTECOSTAL SEASON.

This last festival of the Christian Church begins with the fourth Sunday after Easter. The Gospel for that day is, St. John 16 : 5–15, our Lord's farewell discourse to His disciples, delivered a few hours before His dreadful death on the cross. Absorbed in sad reflection, the disciples do not even inquire whither He is going, but give themselves up to the gloomy thought that they will see Him no more. They cannot rid themselves of their false messianic hopes, and are not in a mood to re-examine their doctrinal fabric and look to its foundation, in the light of what the Master had already told them on the subject of His spiritual kingdom.

"And now I go my way to Him that sent me." The Lord seeks to arouse them from their stupidity, perhaps moroseness, and shows them the necessity for His going away; that it is not only right in itself, inasmuch as He is but going to His proper home, but that it is expedient also for *them;* that they would receive substantial benefit from His leaving of them. He would not *forsake* them, by any means; He would withdraw from them His personal, or rather, His visible presence; yet He would be with them in the power and person of the Holy Ghost, whom He would send from the Father to be with them as their ever present Comforter and Teacher.

This great fact and doctrine may be illustrated, to some extent. For example: while some great representative man lives, no matter how great and popular he may be, he is still not fully appreciated until after his departure from the active scenes of life in which he took a leading part. Now that he has gone, his spirit remains, or descends upon the people among whom he lived and labored; that is, his real character, the spirit by which he was actuated, and the principles which ruled his life and conduct, stand out now as never before, for the instruction and benefit of his survivors and followers. His true character is relieved of the shadows thrown over it by envy, misrepresentation and ignorance; the voices lifted up against him are hushed; no one is willing to misrepresent or bear doubtful testimony against the departed; and so he appears as he is, his faults forgotten, and the positive elements of his character appearing in all their excellence.

Take another example: A dying father bids farewell to a sorrowing household; wife and children weep over what they feel to be loss only; but when the first great conflict of sorrow is over, there comes back to the bereaved household, not the fictitious ghost, but the real spirit of the departed to their loving memory, and he appears in more than his former excellence and influence for good. Words spoken in the flesh, and often unheeded, now come back to the survivors with a force that thrills every nerve and fibre of their being. Characteristics either overlooked or forgotten now multiply in the tender memory, encamping like angels for protection around souls still confined to the flesh. So all good men, like righteous Abel, speak after death, in words that were but half understood, while their lives were cumbered with dying flesh. Like Elijah, when he rose amid the transporting flames to the regions of glory, throwing back his mantle on the astonished Elisha, who received thus his beloved master's spirit; so the good and true of all ages, when they cast off the shell that holds them for a time, and rise upward and homeward, they do not forsake their companions in the wilderness, but throw upon them their spiritual mantle, as the seal of their calling and as the earnest of their following in their steps and reaching their goal. Yes, men live after death; they are with their friends and disciples on earth, in the power of a spiritual, yet real presence. There can be no separation of souls that have been truly united; especially when the union is based on the principles of divine truth, by which the wedded souls are begotten.

These are poor and weak, but, we believe, true illustrations of our Saviour's departing from earth, and comforting His disciples with His more gracious and effectual presence through the personal divine Spirit. By remaining with them as He had been, in the body, He might indeed have remained the same kind and powerful Friend; but, as heretofore, only half known by them, not by any means rightly understood—so that there would have been, after all, a painful feeling of separation. It was expedient for the Church that Christ should go away; for His throne was not on earth, but in heaven, and there were the appointments of His universal kingdom. On earth were some of His people—the representatives of the last dispensation of grace; and now the Spirit of the Father and the Son must descend and unite them in one body. Then, if the same Spirit should dwell among and fill the disciples, would they be in the condition of forsaken children or orphans? Surely not. Christ is not separated from His Spirit; and if the Spirit is with us, Christ must be also. Therefore He said, "Lo, I am with you alway."

More than the mantle of Elijah, more than the moral influence and savor of departed saints, infinitely more, is the continual presence of Christ in His Church, by His all-pervading Spirit. He is present in *the person* of the Holy Ghost, who fills the Church with life and light—guides her into all truth—makes efficacious the ministrations of the divine Word—moves upon the baptismal water and makes it the bath of regeneration—is present at the Holy Supper to supply the living bread from heaven—and He is with the disciples of Jesus, when they pray, making intercessions for them with groanings that cannot be uttered. K.

SEEKING EVIL.

We have before this referred to the disposition, which made men ask when our Lord had performed a notable miracle, not, Where is he that hath opened the eyes of the blind? but, Where is he that hath broken the Sabbath? This had an appearance of piety in it, and doubtless commended itself to those, who sympathized with the Pharisees, but the animus of those who put the question, was such that nothing could have satisfied them. They were bent upon finding fault, and did not rest until the Holy One was put to death as a malefactor. This was all done under the guise of superior righteousness, and it gives us an awful lesson as to the way men in every age of the world may work themselves into the conscientious belief, that in their carping criticisms they are doing God service.

The pinnacle of the temple as well as the exceeding high mountain to which our Lord was taken in the time of His temptation was a representative place. From the latter the kingdoms of the world were shown; from the former the glory of Messiah was offered, and with this last plea many, who profess a superior zeal for orthodoxy and for God present themselves before the Church at the present day. But after all, the Jewish idea of the Kingdom of God on earth, was a false one, and had it prevailed, it would have defeated the salvation of man.

The spirit that never sees any good, in those from which it professes to differ, is apt to be wrong. In all its utterances, it thinketh of evil only and it never finds anything to commend in those it professes to correct, but may really only dislike. There are plants that extract poisons from the same soil, in which choice esculents and fragrant roses grow, but then the plants are poisonous themselves.

If the eye be evil, the whole body will be full of darkness; if the fountain be surcharged with bitterness, the waters of Marah will constantly flow, and the first thing to be done is to throw in some heavenly olive branch, that will sweeten the sources of things.

REVISION OF THE CONFESSIONS.

Rev. Dr. Duryea, of New York, recently expressed the opinion, it is said, that any minister or layman has the right to revise any part of the Confession of the Church to which he belongs, and to change it to suit his own views of what is right. We do not vouch for the correctness of this statement: but as it has not been contradicted, we presume it is true. It is a remarkable declaration in favor of the absolute right of private judgment to determine all questions of doctrine and faith. Emanating from such high authority, it is certainly calculated to arrest more than ordinary attention, and to set men to thinking concerning the foundations on which our common Protestantism seems to rest. Not only individual ministers, but laymen of all classes and degrees of education and ignorance have the right to say how much of a Confession ought to be accepted, and how much ought to be revised and changed.

Dr. Duryea's declaration, whether correctly reported or not, is, however, only an explicit expression of what has been coming to the surface, with more or less force and clearness, for many years, in the Protestant Church. It epitomizes the prevailing disregard for the sanctity and authority of the standards by which the Church has stood for so many years, and under which she has gained so many victories over the world and the Church of Rome.

This disregard manifests itself in various ways. It is seen in the disposition to change the language of the creed. It is heard from the pulpit and the press. It is felt in the general disregard for the doctrine and discipline of the Church, and in the tendency to tone down the requirements which our fathers considered essential to a true Christian life in the soul.

What is the meaning of the disposition which shows itself in so many different ways, to cut loose from the landmarks of the past? After all, were the fathers of the Reformation period mistaken, as claimed by the Church of Rome? Had the synods and conventions, who prayerfully, and in the most solemn manner, prepared and adopted the Confessions of the Protestant Church, no divine authority? Were they simply assemblages of men, who had cut themselves loose from the history and life of the Church, and, therefore, as Romanists claim, without the guidance of the Holy Spirit?

These are some of the questions which the general disposition to revise, or entirely disregard, the Confessions suggests. They are vital questions. Upon the solution given them depends the perpetuity or failure of the Protestant Church, as organized by the Reformers. No one can consider them in the light of the tendency, in so many different directions, to revise and change the heritage bequeathed by the fathers, and accepted as the truth by the whole Church, without feeling some anxiety as to what the result will be. Let the sanctity and binding authority of the Confessions once be assailed, so that changes in thought and language shall be effected, and who can tell the end? If, for example, one man, or even a body of men, has the right to change the Westminster Confession on the decrees–the Anglican on Baptism—the Lutheran on the Lord's Supper—the Heidelberg Catechism on the Sacraments and its condemnation of the Mass, and the Apostles' Creed on the descent into Hades, might he not, with almost the same show of right, revise the doctrine of the Trinity—the Incarnation—the Atonement—the inspiration of the Scriptures—the office and work of the Holy Spirit, and change them to suit his fancy?

The disposition referred to also presents the question of the legitimacy of the Protestant Church, and her right to claim an existence separate from the Roman Church. Did Zwingli and Luther, Bucer and Melanchthon, Calvin and Knox, and the synods which adopted the Confession, misconceive their calling and the meaning of the Scriptures, and have the different branches of the Church believed, and labored to maintain, a falsehood for the last three hundred years?

We hope and pray that the spirit which seeks to pull down and destroy, may never enter the Reformed Church, and that our glorious old Symbol, with its words of comfort and peace, may never fall under the reproach that any man, or body of men, has the right to revise and change its fair form, and recast it in the mold of private judgment. B.

THE AMERICAN BIBLE SOCIETY.

We have received from the American Bible Society a copy of the entire Scriptures, which is sold for twenty five cents, and of the New Testament sold for five cents, which are marvels of cheapness. They are bound in good substantial style, and when we consider the rapidity with which they are published, there seems to be hardly any reason why a copy should not be placed in the hands of every one. It is astonishing how much a little money will now do.

The managers announce a change of policy, by which, instead of relying upon auxiliary societies alone to effect a sale of their publications, they design to secure a wider circulation of the books through the channels of trade; and, to make it for the interest of dealers in books to accommodate their customers by keeping for sale the Society's Bibles and Testaments, they offer to such dealers, and to them only, a discount of ten per cent. from the catalogue price.

The Society does not seek profit, and in offering its books for sale has regard only to receiving the return of the cost of production.

A CORRECTION.

We have received a letter from one of the professors at Tiffin, claiming that injustice has been done to him and his colleague, in the references made to them in the note to Prof. Epstein's article in the *Review* by the editor, and also in the notice we published in the MESSENGER. They claim that they merely recommended the article for publication in the *Review*, as an article of marked ability, decidedly above the average *Review* articles, but that they did not endorse it, nor regard it as in any sense a representative article. We framed our notice from the note, that appeared in the *Review*, and now make this explanation or correction for the benefit of all concerned. We had no design of misrepresenting any one, and we presume the editor of the *Review* intended to give only a true statement of facts in the case.

THE LATE REV. S. N. L. KESSLER.

The death of this young brother in the ministry was simply announced in our issue of week before last. It occurred at his residence in Mulberry, Indiana, on Tuesday evening, the 15th of April, at the age of thirty-three years and eight days. He was the son of the Rev. C. R. Kessler, who, after laboring a year in Virginia, was for a short time associated with the Rev. Dr. H. Bibighaus, as pastor of Salem Reformed Church in this city, and subsequently became Principal of the Academy at Allentown, Pa., originally founded by him, and which, some time after his death in 1855, was converted into Muhlenburg College, His grandfather was the Rev. Dr. John S. Kessler, who also died in Allentown in 1864. Both the father and son were eminent scholars, and very successful preachers and teachers.

The grandson, whose death has so recently taken place, was born in Philadelphia, and was left in the entire charge

of his mother, who still resides at Allentown, Pa., at the tender age of eight years. His early life was a somewhat checkered one. While yet a youth, he was favored with good educational facilities, and evinced a special aptness for acquiring knowledge. He was for a time a teacher of a public school, a pupil at the Naval Academy, and subsequently a soldier in the Union army, during the late Southern rebellion. At the close of the war, he came to Mercersburg, Pa., and became a pupil of the Rev. Dr. T. G. Apple, then President of Mercersburg College, by whom also he was confirmed as member of the Church connected with that institution. After remaining there a short time, he transferred his relation to Heidelberg College at Tiffin, Ohio, where he graduated in 1867, and entered the Theological Seminary at that place. In 1868, he left the latter institution, and was licensed and ordained to the work of the ministry by the Tiffin Classis. For a short time he served the charge at Liberty Centre, Ohio. In 1869 he accepted a call from a congregation in Clinton county, Indiana, of which he continued pastor until his death.

In November, 1869, he was married to Miss Jennie Hull, daughter of the Rev. J. H. Hull, of the Methodist Episcopal Church, and died of the same disease of which his father died, pulmonary consumption, at nearly the same age as his father, and leaves a son of about the same age he was, when his father died.

Those who have heard him preach, accredit him with more than ordinary pulpit talents. He drew large audiences, and never failed to rivet their marked attention. He was popular as a pastor, and had a remarkable influence over the young. He also displayed an unusual degree of energy, having, it is said, performed as much work in ten years as the average minister does in thirty. In the eulogy pronounced by his Lutheran colleague at his funeral, it is stated, that "he preached over two thousand sermons; traveled more than fifty thousand miles; attended nearly three hundred funerals, and solemnized as many marriages. He literally died in the harness; for he preached ably and eloquently the Sunday a week before his death at the funeral of one of his elders."

His funeral took place on the Thursday morning following his death. His remains were buried in the cemetery attached to the church at Mulberry. The concourse of people gathered on the occasion is said to have been immense. More than fourteen hundred persons were unable to get in the church, and literally thronged the cemetery and the street in front. Rev. Dr. J. H. Klein, of Galion, Ohio, his Lutheran colleague, Rev. J. J. Kurtz and Rev. S. F. Hershey, of Denver, Indiana, addressed the audience in the English language, and the Rev. L. Preikschatis, of Terre Haute, Indiana, in the German language. Nineteen ministers were present, all personal friends of the deceased.

His loss is deeply lamented by his people, who were warmly attached to him, as well as by his bereaved family and friends. They, however, have the assurance, that all has been ordered in wisdom, and will doubtless be sustained under their affliction by Him, who is ever ready to prove Himself a present help in time of need, to all who truly confide in Him. F.

THE SUNDAY-SCHOOL WORK.

Those Sunday-Schools, which are open only during the Summer, judging from what has come under our observation, are entering upon the work of the season before them with renewed zeal and activity. Orders for Sunday-School material, especially for Sunday-School papers, including "Sunshine" for the little ones, have been coming in quite briskly. We trust this activity will be kept up, as it should be, and that the young in our churches will be properly taken care of, and their spiritual as well as their temporal interests fully provided for.

Our Publication Board is prepared to fill promptly any orders that may be received for Sunday-School material, including books for the library, on as favorable terms as can be obtained elsewhere. We trust our churches and our Sunday-Schools will not forget us when anything is needed that can be obtained from or through our Publication Board. F.

THE DOOMED TOWN.

Under this general caption, we published for a special purpose, a short time ago, a historical poem, containing a succinct and connected, yet accurate, account of the leading incidents connected with the burning of Chambersburg by the Rebel army, on the 30th of July, 1864. As it seems to have attracted some attention, and some persons may be desirous of obtaining a copy, we would state that there are still some copies on hand, and, that on receipt of ten cents by our Publication Board, a copy will be forwarded to any address that may be given. F.

Among the Exchanges.

This is from the *Presbyterian Journal*, and it is true

It is rarely necessary for a minister, when he preaches without preparation, expressly to proclaim that fact to the people. The intelligent part of the audience can generally ascertain without being told. The poor work is sufficient to tell the sad story. Ministers sometimes mention the fact with a certain complacency, as if they meant to say: "See what a great man I am; without any preparation I can do these wonderful things which ye now hear and see." If they only knew how wonderful these things seem to the Christian hearer, who is impressed with the importance of the message to be delivered to perishing men. While the preacher in his self conceit and pride, is congraculating himself upon his great success as an extemporizer, and dreaming of the laurels he is gaining, some of those whose plaudits he thinks he is winning, are pitying the poor fellow, that he brings nothing but straw and chaff, when the Lord sent Him to sow wheat. He who thinks it not worth his while to prepare a sermon, is not fit to preach.

The *Western Christian Advocate* gives this, and the *Methodist* quotes it with approval:

Depending on protracted meetings to supplement our lack of painstaking service in the work of teaching and building up is the source of innumerable evils among us. A roaring, rushing wave of flame may burn off a broom sedge field; but there must be subsoiling and turning under and over with seed-sowing and much killing of grass before the harvest. If there be only the fire, only a new crop of sedge will follow If we consider it only as a fire, it is rather a failure. The blaze is high enough while it lasts, but it don't burn like anthracite. There is glare and roar and smoke cloud-high, but little after the fitful moment but the thin coating of dark ashes left behind. We must quote the young preacher's words again, for he goes for the "long run": "God will open the way; it may be years before we accomplish it; it requires a work of love, patience and forbearance—a life of real toil, hard labor and complete sacrifice."

The slip containing this modernizing of the Acts of the Apostles, was sent to us, and it will speak for itself.

A learned bishop, in commenting recently upon the change that has taken place in the relations between the Christian Church and the world, remarked that Mammon now rents a pew and helps to conduct the establishment. It would be an interesting experiment, if some one would take the book of Acts of the Apostles and try, just for amusement, to imagine how the narrative would have read, if it had been written as a record of the church people nearly two thousand years later. Suppose, for example, that such a record should contain information like the following: Peter went to Joppa to carry the gospel to Cornelius, but upon arriving at his destination, he discovered that he had accidentally left all his sermons behind at Jerusalem, and as he did not know how to speak extemporaneously, he was obliged to postpone the intended Sunday service until he could send and fetch his manuscripts. Again the church edifice at Antioch cost $375,000; two-thirds of which remained as a mortgage upon the building. The brethren strove earnestly to reduce the debt, and with this intent, they held a fair at which pin cushions, ice cream, fried oysters and other refreshments were sold, and during which there was much excitement over a raffle for a cake. The gold-headed cane, that was offered to whichever clergyman obtained the greatest number of votes was awarded to Paul, who had 381 votes, while only 270 votes were given to Peter, and 111 scattering. The attempt to raise the money having, however failed, the edifice was sold by the sheriff, and was purchased by a Roman, who fitted it up for a circus.—Or Philip, having for many years performed pastoral duties faithfully in a parish of Ethiopia, a number of the members of the congregation grew tired of him, and they cut down his salary to get rid of him. When he resigned, a young man was called; he was admitted to the home for Decayed Clergymen, where he ended his days. Or Paul preached at Corinth with power and fervor, and at the conclusion of his sermon, he asked that a hymn should be sung. It was given in an artistic manner by the choir, the solos for the soprano and alto being unusually brilliant, while Paul was especially pleased with the extraordinary left hand of the organist. Or again, when Paul visited Ephesus, he was entertained by Alexander the coppersmith, who although, not a believer, held a pew in the middle of the church, belonging to the vestry, and contributed so liberally to church objects, that he was more highly regarded than any of the converts whose circumstances were not so good.

Paul while in the pulpit, preached with force against sin, but of course, carefully avoided saying anything that might hurt Alexander's feelings.

And so forth. A narrative which should treat such objects in such a manner, might be open to a charge of undue levity; but such an accusation could not fairly be made by those persons, who approve of the things upon which the treasury is based. The Christian Church to-day sanctions, to a greater or less extent, these very things; and it is not any more shocking to imagine, St. Paul approving an effort to reduce a church debt by the holding of a raffle, than it is to regard the fact, that such methods are actually employed. The Church of to day is a power for good, and it contains tens of thousands of good people. It is doing noble work and doing it earnestly; but Mammon does sit in the pews and help pay the expenses; and there are few ministers who have courage enough to stand up in the pulpit, and to tell the rich sinner in the pew the truth about his conduct.

The modern preacher is in a sense in the position of the sportsman, who could fire straight at his prey, while the prey was far apart from him, but who was deeply perplexed what to do, when a bird which he wanted to shoot, came and perched on the barrel of his gun.

EASTER INGATHERINGS.

SYNOD OF THE UNITED STATES.

At the late communion in Christ's church, Elizabethtown, Pa., Rev. J. H. Pannebecker, pastor, nine persons were added to the church, seven by confirmation, six of whom received adult baptism, and two by certificate The number of communicants during the year has been quite large. Catechetical instruction is imparted every Sunday before divine service, and the prospects for future accessions are encouraging.

The Easter season was properly observed in the Orphans' Home at Womelsdorf, Pa. In connection with the communion held in the church attached to the institution, of which the Rev. D. B. Albright is pastor, seven of the orphans were confirmed as members of the church.

The communions held in the North Susquehanna charge, Rev. T. Derr, pastor, in connection with the Easter season, were largely attended and full of interest. Thirteen persons were added to the church by confirmation, four to the Briar Creek and nine to the Wapwallopen congregation.

SYNOD OF THE POTOMAC.

In connection with the late communion services in the church at Lovettsville, Virginia, Rev. H. St. John Rinker, pastor, eight persons were added to the church, four by confirmation, all of whom were young men, two by certificate. and two by renewed profession. The pastor was assisted in the services by the Rev. N. H. Skyles, of Jefferson, Md.

The Easter communion in the church at Martinsburg, Pa., Rev. J. D. Miller, pastor, a member informs us, was one of the largest ever held in that church. Ten persons were added to the church, nine by certificate and one by renewal of profession. This increases the additions to the church during the present pastorate of one year's continuance to fifty four. Appropriate services were held every evening during Passion Week, which were well attended. The congregation is at present in a more prosperous condition than it has been for many years. The pastor enjoys the confidence of the people, and is eminently devoted to his work, and successful in it.

PITTSBURG SYNOD.

Services were held every evening during Passion Week in the church at St. Petersburg, Pa., Rev. W. C. B. Shulenberger pastor. In connection with the services on Good Friday morning, thirteen persons were added to the church, eleven by confirmation, three of whom received adult baptism, and two by certificate. Six infants were also baptized on Saturday. The communion on Easter Sunday was participated in by an unusually large number of persons. The large church was crowded. It was a solemn, and pleasant comfortable time to God's people. It was felt to be good to be there.

We regret to learn, that on the night of the first Sunday after Easter, thieves broke into the church, and carried off the communion service, valued at $80. No clue has yet been found to the perpetrators of the deed, though a reward of $25 has been offered for the return of the articles stolen.

The Easter season in the church at Greenville, Pa., Rev. F. B. Hahn, pastor, was a pleasant and profitable occasion.. Services were held during Passion week and the Holy Communion administered on Easter Sunday. Twenty five persons were added to the church, eleven by confirmation, seven by certificate and seven by renewed profession. The Lord's Supper at St. Mark's church, New Hamburg, which belongs to the Greenville charge, was administered on the second Sunday after Easter. Nine persons were added to the church, seven by confirmation and two by renewed profession. The whole number of additions to the charge is thirty-four. The communicants in both congregations is said to have been the largest in the history of the congregations. The state of things in the charge is promising, so that both pastor and people are much encouraged.

WESTERN CHURCH.

In connection with the Easter communion held in the Salem church, Cincinnati, Ohio, Rev. J. Heckman, pastor, seventy persons were added to the church by confirmation. In addition to the above, twenty-two persons, all heads of families, were received as members of the church, since last New Year. The communicants on Easter Sunday numbered six hundred and fifty. The whole indicates an encouraging degree of prosperity.

The Pleasant Valley congregation in Page county, Iowa, Rev. D. P. Lefever, pastor, was favored with a pleasant Easter season. The communion of the Lord's Supper was administered on Easter Sunday morning. The preliminary services to each were held on Thursday and Friday evenings and Saturday morning previous. The services were all well attended Two persons were added to the church by certificate, and two infants were baptized. The pastor is greatly encouraged in his work.

Six persons were added to the church at Tiffin, Ohio, of which the Rev. L. H. Kefauver is pastor, by confirmation, in connection with the Easter communion.

In connection with the communion in Zion's church, near Dayton, Ohio, of which the Rev. Dr. D. Winters is pastor, held on the 20th of April, eight persons were added to the church. Twenty-four persons were added to the Tarlton, Ohio, charge, Rev. J. Klingler, pastor, in connection with the late communions, eleven by confirmation, five of whom received adult baptism, and five also are heads of families, and thirteen by renewal of profession.

A new congregation has been organized at Gilead, in the Denver, Indiana, charge, Rev. S. F. Hershey, pastor. During the year just closed, thirty-four persons were added to the charge. The prospects for future growth are very encouraging.

In connection with the Spring communions in the Kinnikinnick charge, Ohio, Rev. A. Henry, pastor, nine persons were added to the church. F.

Church News.

OUR OWN CHURCH.

SYNOD OF THE UNITED STATES.

Rev. D. O. Shoemaker, recently of Shamokin, Pa., has accepted a call from the Augusta charge, Northumberland county, Pa., and removed to Sunbury, Pa., at which place his correspondents will please address him hereafter.

ANNUAL MEETINGS OF THE CLASSES.

SYNOD OF THE UNITED STATES.

East Pennsylvania Classis: Lehighton, Carbon county, Pa., Monday before Ascension day, at 2 o'clock, P. M., (May 19th).

Lebanon Classis: Womelsdorf, Pa., June 6th, 8 o'clock, P. M.

Philadelphia Classis: Norristown, Pa, June 6th, 8 o'clock, P. M.

Lancaster Classis: Litiz, Pa., first Thursday after Whitsunday, (June 5th), at 7½ o'clock, P. M.

East Susquehanna Classis: Turbotville, Pa., first Thursday after Whitsunday (June 5th), at 7½ o'clock, P. M.

West Susquehanna Classis: Bellefonte, Pa., third Wednesday in May (21st), at 7½ o'clock, P. M.

Goshenhoppen Classis: Wentz's church, Montgomery county, Pa., first Friday in June (6th) at 2 o'clock, P. M.

Tohickon Classis: Ridge Valley, Bucks county, Pa., first Friday in June, (6th), at 7½ o'clock, P. M.

SYNOD OF THE POTOMAC.

Zion's Classis: Jacob's church, Emanuel's charge, York county, Pa., Friday, May 16th, at 7½ o'clock, P. M.

Maryland Classis: Jefferson, Frederick county, Md., Thursday, May 15th, at 7½ o'clock, P. M.

Mercersburg Classis: Shippensburg, Cumberland county, Pa., Wednesday, May 14th, at 7½ o'clock, P. M

Virginia Classis: Smithfield, Jefferson county, W. Va., Thursday, May 15th, at 7½ o'clock, P. M.

North Carolina Classis: Emanuel's church, Davidson county, N. C, Thursday, May 22d, at 10 o'clock, A. M.

San Francisco Classis: Stockton, California, June 1st, at 8 o'clock, P. M.

PITTSBURGH SYNOD.

Westmoreland Classis: Manor church, Westmoreland county, Pa., Friday before Whitsunday, at 2½ o'clock, P. M.

Clarion Classis: St. Luke's church, Kittanning, Pa., Thursday, June 5th, at 8 o'clock, P. M.

St. Paul's Classis: St. John's church, Shenango charge, Mercer county, Pa, Thursday after Whitsunday, (June 5th), at 7½ o'clock, P. M.

Somerset Classis: Salem church, Frostburg, Md., June 3d, at 7½ o'clock, P. M.

Allegheny Classis: Grace church, Pittsburgh, Pa., June 4th, at 7½ o'clock, P. M.

SEMINARY NOTICE.

The Commencement of the Theological Seminary of the Reformed Church, Lancaster, Pa., will be celebrated on Thursday evening, May 8th, in the College chapel. Examinations of the several classes will be held before the Board of Visitors on Wednesday and Thursday. The graduating class numbers seven.

E. V. GERHART,
Pres. of Faculty.

ANNUAL MEETING OF CLASSIS OF VIRGINIA.

Notice to members, delegates and others intending to be in attendance at the annual meeting of Classis of Virginia, to be held in Smithfield, Jefferson Co., W. Va., May 15th, 1879. Those who come down the Valley will take the Mail train east, Valley Branch B. & O. R. R., and get off at Cameron's Station where conveyances will be in readiness to convey them to the place of meeting, and those who reside above and below Harper's Ferry will take Mail train east or west, Main Stem B. & O. R. R,. and get off at Kearneysville, where they will take stage for Smithfield.

CHAS. G. FISHER, *Pastor Loci.*

ZION'S CLASSIS.

The members of Zion's Classis will please take the *Mail train* at Harrisburg, at 1½ o'clock, P. M., due south to Hanover Junction. Thence to Hanover Branch: to Valley Junction: up the Bachman's Valley to Greenridge (Heindles). There they will be accommodated.

Those coming privately please call at the Stone Church in Codorus. J. D. ZEHRING.

BOARD OF TRUSTEES OF THEOLOGICAL SEMINARY.

The Board of Trustees of Theological Seminary will meet at Lancaster, Pa., in the First Reformed Church, Thursday, May 15th, at 10 A. M., *instead* of Thursday, May 8th. By order of the President.

EDW. T. ZAHM,
Rec. Sec.

LANCASTER, PA., April 30th, 1879.

GOSHENHOPPEN CLASSIS.

The members of Goshenhoppen Classis are hereby notified that the annual meeting has been changed from Friday before Whitsuntide to Friday following, at the same time of the day. By order of the President.

L. D. LEBERMAN.

Married.

In Millersburg, Pa., April 24, 1879, at the residence of the bride's parents, by her father, Rev. H. S. Basler, assisted by Rev. J. B. Kerschner, J. J. Reed, M. D., of Uniontown, Dauphin Co., Pa., to Miss Addie A. Basler, of Millersburg, Pa.,

Obituaries.

DIED.—At Hagerstown, Md.. on the 25th of April, 1879, Mrs. Rebecca May, widow of Daniel May, deceased, aged 82 years, 3 months and 28 days.

Mrs. May was the eldest daughter of John Gruber of Hagerstown, long known as the publisher of the celebrated Hagerstown almanac. She was married to Daniel May, Esq., by the Rev. Jonathan Rahauser, on the 5th of October, 1813, and was the mother of six children, two sons and four daughters, three of the latter surviving her, and the eldest, the wife of the Rev. Dr. S. R. Fisher, a woman of much promise, and the mother of his two children, having died at an early age. Her children were all born in Hagerstown. For a number of years the family lived in York, Pa., where Mr. May was engaged in publishing a German paper, and died in the spring of 1843. Subsequent to her husband's death, she resided for a number of years in Chambersburg. She then removed to Hagerstown, where she spent the remainder of her days, during the greater portion of which she was the special charge of her youngest daughter, by whom she was cherished and cared for with marked filial devotion, she having become quite feeble and partially lost her eyesight during the last few years of her life. Her funeral took place on the Sunday afternoon following her death. The services were conducted by her pastor, the Rev. J. Spangler Kieffer. The attendance on the occasion was unusually large, and marked general respect was paid to the memory of the deceased.

Mrs. May was baptized in her infancy, and at an early age confirmed as a member of the Reformed Church, to which she manifested a strong and unwavering attachment throughout her long life. She was well known among the elder portion of the ministry of the Reformed Church, who pursued their theological studies, at York, Pa., and was highly esteemed in the several places in which it was her privilege to reside. At Hagerstown, her first and her last earthly home, she had a large circle of friends and acquaintances, who evinced much interest in her welfare. As she approached her end, she grew in her attachment to her divine Redeemer, and in her child-like submission to the will of her Heavenly Father, and at last, passed sweetly and calmly from earth to heaven. Her remains repose beside those of her parents and other members of the family, in the cemetery attached to the First Reformed Church at Hagerstown. There may they rest undisturbed until the resurrection of the just. ***

DIED.—Near Numidia, Columbia Co, Pa., on the 20th of March, 1879, Elias Helwig, aged 23 years, 7 months, and 9 days.

The deceased was confirmed by the writer in the first year of his pastorate in this place. Though always in rather delicate health, he was very active in the Church and Sunday-school. His place was never vacant if health permitted him to come. He was confined to the house for several months before his death. The last year or more, he had lost his voice, and could not speak above a whisper; but with all this, he was cheerful and attentive to duty. He needs no eulogy. His life, though short, was a useful one, and although dead he yet speaketh. And that he may speak to others, who have not known him, hoping it may do some good, I here append a letter handed me by his mother several weeks after his death. It was sealed and addressed to me, and dated March 8th, 1879:

"Some years ago, in one of your sermons, you spoke of the little people pay for the support of the church, and the institutions connected with it. You also stated, that you knew of persons who made vows to give systematically, a certain sum to the Lord. So I made a promise too, to my God, that, out of every one hundred dollars I am worth, or should ever earn, I would give five dollars annually to the support of the church, or to some benevolent object connected with it, or to the poor.

"There still remains $35.00 to be paid, which my kind mother very kindly promised me to hand to you after my death. One half of it is to be given to the Orphans' Home, for which you took up a collection on New Year, and the other half to be added to the collections you take up when you administer the Lord's Supper. You will see that this is properly attended to, and my vow thus performed." D.

DIED.—On Sunday afternoon, April 20th, in Lebanon, Pa., Thomas Frantz, only son of Thomas S. and Lydia Walmer, aged 3 years, 6 months and 8 days.

Our darling boy,—so bless'd to us,
So beauteous in our sight;
To holy realms transplanted is—
In cherub vestments bright.
We miss thee in our earthly home,
Departed household joy,
Our eyes bewail where'er we go,
With tears our lovely boy.

We list upon the stairs to hear,
The patter of thy feet;
Yet know and feel that never here,
That lov'd lost one we'll meet.
That we may meet thee, angel one,
With *Him* whose grace sustains,
May join thee in that heavenly home,
This prayer to us remains.

R.

DIED.—At Bethel, on the 20th inst., Catherine Elizabeth Stone, aged 87 years, 9 months and 17 days.

Mother Stone was a faithful Christian member of the Bethel Reformed church, and lived to a ripe old age. "May she rest in peace."

O. E. L.

DIED.—At Georgetown, Md., April 26th, 1879, Walter Cramer Best, aged 7 months and 26 days.

Weep not, parents,
Walter is not dead, but sleepeth.

O. E. L.

DIED.—In Batavia, New York, on the 20th ult., Mrs. Angeline Kirkham, in the 77th year of her age.

A sweet, gentle Christian woman, whose old age was marked by the flush and beauty of youth. Her whole life here seemed a cheerful benefaction, and her memory on earth is as sweet as her repose in heaven.

Acknowledgments.

LETTER LIST.

Addams, Rev G E, Ayer & Son, N W, Artz, D E.
Binkley, H K, (4), Brendle, Rev D F, Brown, Rev S W, Boyd, Barbara Brubaker, J P, Brobst, Diehl & Co, Bauman, Rev F C, Barner, John C, Bowman, G W, Bates, Rev W H, Bartholomew, Rev A R.
Conrad, S J, Clapp, T L.
Dubbs, Rev Dr J H, Dechant, Rev G B, Davis, T S, Dehuff & Mitchell.
Evans, Rev J M, Eshbach, S A.
Faust, C W, Ferer, Rev B F, Freyman, Mary, Freeman, Rev J E, Fickes, Jacob B, Fouse, Jacob S, Firor, Rev M L, Freed, G L, Freed, Tobias.
Gerhart, Rev R L, Gerhard, Rev D W, Groh, Rev W H, Gump, S A, Gerhart, Rev W T, Gurley, Rev D D, Gowery, John.
Hager, Mrs Mary C, Hahn, Rev F B, (2), Hess, Quintus, Hedrick, R B, Heller, Rev A J, Haas, C E, Hess, J S, Heilman, Rev C U, (3), Helfrich, Rev Dr W A, Hoffman, Rev H, Hoffmeier, Rev H W.
Imler, J M.
Johnston, Rev Dr T S.
Kauffman, Levi, Kremer, Rev L J, Keener, Rev H F, Koch, T, Kieffer, Rev J S, Krall C M, Kresgree, Paul, Klein, Rev D G.
Lefevre, Rev D P, Leinbach, Rev T C, Landis, J M, Love, Rev J W, Landis, S B.
McCardle, W H, Moyer, W, Miller, D, McClure, G H, Miller, S R, Miller, G S, Metzger, Rev B S, (2).
Nagle, J C, Nichols, Henry.
Pennypacker, Rev J J, Peightel, Rev I N, Pannebecker, Rev J H, (3), Powers, Jennie M, Pontious, Rev J W.
Reiter, Rev D H, Rose, J, (2), Reber, Rev J A, Riegel, M J, Rice, Wm P, Roth, Rev G W, (2), Roth, John B, Riegel, Cortright & Soll, Robinson, H E.
Schmidt, A M, Shoemaker, Rev D O, Shriver, H, Santee, Rev Dr J W, Shulenberger, Rev W C B, Schell, H S, Sheibly, H W, Sell, B F, Schwartz, Chas, Snyder, Rev J F, (2), Shuey, Rev D B, (2), Shreckengost, B W.
Umholtz, J A.
Wolbach, Rev J, Weber, O E, Wittenweiler, Rev H W, Christian World, Willers, Rev Dr D, White, Roland.
Yoder, Nathan.
Zahm, E J, (2).

Youth's Department.

THE CROCUS.

BY MARY AINGE DE VERE.

The flowers were dreaming, all fast asleep,
For the warm brown earth is a pleasant bed,
When suddenly, breaking their slumber deep,
They heard a patter just over head
Like the tramp of a million fairy feet,
Or tapping fingers that beat, and beat.
"Who knocks so loudly?" the wild rose said;
The pansy opened her purple eyes
And stared through the darkness in mute surprise;
Fair timid lily, with saint-like grace,
Just crossed herself and began to pray;
The violet stirred in her drowsy nest—
"'Tis quite too early for me to rise,
There is not so much as a gleam of day—"
Then turned on her pillow and slept again;
Fair daffodil yawned and covered her face,
Hypatica murmured, "Oh, hush; be still;
We need not wake till the blue birds trill;"
But dear little crocus, meek and good,
Rose out of her quiet resting place;
"I bear the knock of the wild March rain,
'Tis time for me to be up and dressed."
She wrapped herself in her warm green vest,
And, shivering, pulled on her yellow hood,
And slid the bolts of the heavy door
And pushed her way through melting snow,
Through showers that patter and winds that blow,
Into the bare bleak world, to bring
The wonderful, beautiful news of Spring!

Some children scampering home from school
Stopped that day near the woodland pool,
And laughed and shouted with joy; for there,
Out of a snow wreath peeping fair,
A dear little crocus bravely stood
And smiled to herself in her yellow hood.

—*Christian Union.*

THE APPLES OF IDUNA.

The scene of the story is laid in Iceland, late in the winter of the year 1150. Olaf is seated, holding his son Thorold and the little Thurida on his knees. A great wood-fire crackles and blazes before them, and the children listen as Olaf speaks:

"Once," said he, "a long time ago, before the Christians came to Iceland, the god Odin, with Hænir and the wicked Loki, went on a journey. The ancient gods surely differed little from mortals, for, like us, they often were hungry and thirsty and tired. When these three had traveled far, they came to a beautiful valley where a herd of oxen were grazing. Being very hungry, these gods—not even the best of whom was really good—did not scruple to steal and kill one of the oxen for their supper. They cut the ox into quarters, which they put into their big kettle to boil. But boil the beef would not. In vain the three travelers piled on the fuel; in vain the water in the kettle bubbled and boiled. Every time that the lid of the kettle was removed the meat was found to be as raw as at first. While wondering what the reason for this could be, the perplexed travelers, hearing a voice, looked up, and beheld an enormous eagle, perched on the stoutest branch of a very large oak-tree.

"'If ye are willing,' said the voice, 'to let me have my share of the flesh, it shall soon be boiled.'

"Of course the hungry gods said, 'Yes,' when instantly down flew the loud-flapping eagle, and with his great beak snatched up three quarters of the beef!

"'Stop! stop!' exclaimed Loki, 'one quarter only is thy share,' and with that he struck a fierce blow with his traveling staff upon the eagle's back. So much the worse was this for Loki, for while one end of the unlucky staff stuck fast to the back of the eagle, Loki found himself unable to loose his hold from the other end, which he the more desired to do because he now found, to his dismay, that the supposed eagle was no other than the renowned Frost-Giant Thjassi, who, with his great eagle wings, went flying over rocks and forest-tops, dragging after him the unhappy Loki till he was torn almost in pieces.

"For a long time the giant took no notice of Loki's piteous entreaties, but, at last, Thjassi deigned to tell him that he should be released when he had bound himself by a solemn oath to bring Iduna and her apples out from her safe retreat behind the bright walls of Asgard, the city of the gods.

"Loki, who was selfish enough to do anything, willingly took the oath, and all tatters and wounds as he was, soon rejoined his companions. But he told them nothing of his oath.

"My father," interrupted Thurida, "what are apples?"

"They are round things that grow on trees, as I've been told," said Olaf, "but I never saw any."

"Now, these apples of Iduna were very different from all other fruits, for it was by eating them that the gods kept themselves always young and handsome and strong. So Loki did not dare to tell of the oath he had taken.

"On the return of the three travelers to bright Asgard, the crafty and cruel Loki told the beautiful and kind Iduna that in a forest a short distance off he had found apples which he thought were of a much better quality than her own, and that at all events it was worth while to make a comparison between them.

"Iduna, deceived by his words, took her apples and went with him into the forest; but no sooner had they entered it than Thjassi, clad in his eagle plumage, flew rapidly toward them, and catching up Iduna, regardless of her tears, carried her and her treasures with him to gloomy Jotunheim, the dreary city of the Frost-Giants.

"Now the gods, left in lofty Asgard without the society of the beautiful Iduna, and without any of her youth-giving apples to eat, soon became wrinkled and bent and gray. Old age was creeping fast upon them, and their mourning for Iduna was loud and sincere. It was long before they discovered that Loki was the author of the mischief. When they did so, he could only save himself from their wrath by promising to bring safely back the beloved Iduna and her youth-giving apples.

"To do this, Loki borrowed from the goddess Frigga, the falcon plumage which she sometimes wore, and disguised in it, flew to Jotunheim.

"In spite of his disguise, it was not without fear that Loki approached the grim and terrible walls of the city of the Frost-Giants. Cautiously and silently he flew about it until he discovered that Thjassi was on an ice-floe, far out at sea, spearing fish for his dinner. Then, with a joyful cry, Loki flew into the city and lost no time in changing Iduna into a sparrow, and flying off with her safely clasped in his talons.

"But, before they were far on their way, the Frost-Giant returned to his gloomy city, there to learn of the escape of Iduna. Into his eagle plumage hustled Thjassi, and, screaming with rage, flew in pursuit of the trembling sparrow and swiftly flying falcon.

"Upon the bright walls of Asgard, eagerly watching the uncertain race, stood the impatient gods. Rapidly approached the pursued, but close behind them followed the terrible pursuer. The gods trembled with terror lest Iduna should again fall into his cruel hands, and, as fast as their now aged limbs would let them, they began to gather upon the walls bundles of dry chips, while Baldur the good waited with a fire-brand, in his hand.

"Over the bright walls flew Loki and Iduna. Close after them came the loud-flapping Thjassi; but Baldur had been too quick for him, and had already set fire to the ready chips. The rapid flame caught the borrowed plumage of Thjassi, and he thus fell into the power of the gods, who slew him within the walls of the sacred city. Then great and loud was the rejoicing, while the gods hastened to make themselves young and handsome and strong again, by eating freely of the apples of Iduna."

"My father," said Thorold, "the good priest tells us that all those ancient fables about the gods have a meaning that is not a fable. Canst thou not tell me and Thurida what this one means?"

"I do not know how it is of myself," said Olaf, "but I have heard the good priest say that Iduna means the beautiful spring, while Thjassi means the desolating winter. Hence, when the short days and long nights begin to come, we say that Thjassi is carrying off Iduna. And, when the days grow longer and the nights shorter, we say that Iduna with her apples is returning to us. The fire kindled by the gods upon the walls of bright Asgard is the sun, before whose heat winter dissolves; while all Nature, partaking of the fruits of spring, grows young again."

"My father," murmured sleepy little Thurida, "I will wake up to eat some of the apples."

Olaf laughed, and kissing his little daughter, laid her tenderly in one of the bed-boxes filled with elastic sea-weed, and spread over her a sack of sea-fowl feathers, saying,

"It is not for many a long and bitter night yet, my Thurida, that the beautiful Iduna shall reach our cold land."

"Yet," he continued, patting Thorold on the head, "when Iduna is with us, 'Iceland's the best land the sun shines on!'"—*St. Nicholas for May.*

A LOVING WATCHER.

When Leech, the painter, was a boy, he was placed at a boarding school where he had to spend his vacations, as well as his school days. His mother pined to see her boy, but the rules of the school precluded her from gratifying this desire. She, therefore, hired an upper room in one of the houses overlooking the play-ground. Here she watched her little boy. He did not know that any one was looking down upon him; but that eye followed him wherever he moved.

So, within the cloudy canopy in the wilderness was the Omniscient Eye of Israel's ever-watchful God. True, the eye of nature sees nothing but a moving or a halting mass; but, nevertheless, the eye of faith can realize the Divine watchfulness, can trace the unseen hand or heavenly guidance, and can read the monitions of loving faithfulness. "When thou goest," says Solomon, "it shall lead thee; when thou sleepest, it shall keep thee; when thou wakest, it shall talk with thee;" for the commandment is a lamp, and the law is light. The light of Scripture is the light of life. It is the hand of Christ, aye, it is the heart of Christ.—*The Christian.*

VAMPIRE BATS IN BRAZIL.

Probably no part of the empire is more afflicted than a portion of the province of Bahia with the scourge of vampires. Whole herds of cattle are sometimes destroyed by this venomous bat. It was long a matter of conjecture how the animal accomplished the insidious and deadly work; but scientific men have now decided that the tongue, which is capable of considerable extension, is furnished at its extremity with a number of papillæ, which are so arranged as to form an organ of suction, the lips having also tubercles symmetrically arranged. Fastening themselves upon cattle these dreadful animals can draw the blood from their victims. The wound made probably by the small needle-like teeth, is a fine, round hole, the bleeding from which it is very difficult to stop. It is said that the wings of this deadly bat fly around during the operation of wounding and drawing blood, with great velocity, thus fanning the victim and lulling while the terrible work is in progress. Some of these creatures measure two feet between the tips of their wings, and they are often found in great numbers in deserted dwellings in the outskirts of this city. The negroes and Indians especially dread them, and there are numerous superstitions among the natives in regard to them.

HAND-WRITING.

Was Chesterfield correct when he said, that "every man, who has the use of his eyes and his right hand, can write whatever hand he pleases?" If so, would Byron have put his burning verse into such a miserable school-boy scrawl, Emerson write so sprawling a hand, or Napoleon I. have written the worst hand on record—so bad that his letters to Josephine from Germany were sometimes mistaken for maps of the seat of war? No doubt the vileness of his pot-hooks was aggravated by the speed with which he wrote. Jacob Bryant said of Archdeacon Coxe's hieroglyphics, that they could be called neither a hand nor a fist, but a foot, and that a club one. Sidney Smith's hand, with the exception of Jeffrey's, was the worst that Constable's printers had to puzzle out for the "Edinburgh Review." He himself compared it to the hieroglyphics of a swarm of ants escaping from an ink bottle, and walking over a sheet of paper without wiping their legs. When his wife inclosed to him an illegible passage from one of his letters from London, containing directions about the management of his farm, and asked for an explanation, he simply returned it with the remark, that he must decline ever reading his own hand-writing twenty-four hours after he had written it.

Rufus Choate's hand-writing could not be deciphered without the help of a pair of compasses and a quadrant. The best specimens look like the hieroglyphics on a Chinese tea chest. Having been invited on a certain occasion to address a public meeting in New Hampshire, he replied by letter; but the committee, after puzzling for hours over the scrawl, despaired of deciphering it, and were obliged to send a special message to learn his answer.—*Guardian.*

BEES ON THE WING.

When a swarm leaves for the woods they are off before you fairly know it. They drift away from the hive in a widespread and apparently aimless concourse, then suddenly gather up their skirts, draw together their forces, and away they go, a humming, flying vortex of bees, the queen apparently in the center, and the mass revolving about her as a pivot, over orchards and meadows, across creeks and swamps, or woods and deep valleys, straight for the appointed tree, slow at first, so that you can keep up with them, but presently with a speed that would tire a fox-hound. In this flight the individual bees do not move in right lines, or straight-forward like a flock of birds, but round and round like chaff in a whirlwind; unitedly they form a whirling, revolving, nebulous mass fifteen or twenty feet across, that goes as straight as a projectile to its mark. They are not partial as to the kind of tree,—pine, hemlock, elm, birch, maple, hickory,—any tree with a good cavity high up or low down. A swarm of mine ran away from the new patent hive I gave them, and took up their quarters in the hollow trunk of an old apple-tree across an adjoining field. The entrance was a mouse-hole near the ground. Another swarm in the neighborhood deserted their keeper and went into the cornice of an outhouse that stood amid evergreens in the rear of a large mansion. But there is no accounting for the taste of bees, as Samson found when he discovered the swarm in the carcass (or more probably the skeleton) of the lion he had slain.—*Scribner for May.*

SING-SONG.

Sing a song of snow-flakes,
Icicles and frost;
Four and twenty snow-birds
In the woods were lost.
When the storm was ended,
Happy birds were they,
By some crumbs befriended,
They lived to fly away!

Sing a song of rain-drops,
Clouds, and April weather;
Four and twenty red-breasts
Caught out together.
When the shower was ended,
What a song was heard
About the rainbow splendid,
From each dripping bird!

Sing a song of sunshine,
Bees a-humming praises;
Four and twenty hours
Lost among the daisies.
Hunt the wide world over,
From sea to continent,
You never will discover
Where the hours went!

—*Mary N. Prescott in St. Nicholas for May.*

THE EDUCATION OF MOSES.

According to tradition, he studied at the Temple of the Sun, in Heliopolis, a structure which had been then only recently restored by Thothmes III., who also, it is said, set up in front of it those two granite obelisks which were afterward removed to Alexandria; and one of which has been so singularly preserved from shipwreck, after having been abandoned by those who were attempting to convey it to England. At this seat of learning Moses would be initiated into the arts of reading and writing; for the priestly and military castes among the Egyptians seem to have been addicted to literature. Many papyri have been preserved containing works in history and religion; and some romances of a purely imaginary character have been discovered. There are also collections of letters by celebrated persons, kept as models of style, and specimens of literary exercises analogous to the orations of the Greek and Roman rhetoricians.—*Christian Union.*

ACCIDENTAL DISCOVERIES.

Not a few of the discoveries of the Arts and Sciences have been made or suggested by accident. The vibrating of a chandelier suggested the use of the pendulum; the oscillation of a tea kettle intimated the power of steam; the laws of attraction were discovered by the falling of an apple; the utility of coal gas for light, experimented upon by the use of an ordinary tobacco pipe; the magnifying power of the lens, stumbled upon by an optician's apprentice, are well-known instances in proof of the fact.

Blancourt says that the making of plate glass was suggested by the fact of a workman happening to break a crucible filled with glass. The fluid ran under one of the large flagstones with which the floor was paved; on raising the stone to recover the glass, it was found in the form of a plate, such as could not be produced by the ordinary process of blowing. Glass beads, although among the most inexpensive ornaments worn by the ladies, are produced by a singular process. In the year 1656, one Jaquin, a Venetian, discovered accidentally that the scales of a fish commonly known as the Bleak fish, communicated a pearly hue to the water. By experiment he found that beads when dipped into this water assumed when dried the appearance of pearls. The beads are blown separate and delicately coated with the pearly liquid. Franklin was led to the discovery of the wonderful property in oil of calming the agitated ocean by observing the partial stillness of the waves when water that had been used for culinary purposes was thrown overboard. The investigation of the properties of light and colors was suggested by viewing some boys blowing soap bubbles. Galvanism was discovered by Prof. Galvani in the year 1789, through the slightest accident, and all the subsequent discoveries in metallurgy were an indirect result of his discovery.

Pleasantries.

Shakespeare's recipe for cooking beefsteak is found in Macbeth—

If it were done when 'tis done, then
'Twere well it were done quickly.

"John has five oranges; James gives him eleven, and he gives Peter seven—how many has he left?" Before this problem the class recoiled. "Please sir," said a young lad, "we always does our sums in apples."

The extreme rapidity with which a boy can do an errand when your eye is on him is only equalled by the tremendous snail-like pace he takes when he is about a mile away.—*New Haven Register.*

My baby-boy sat on the floor,
His big blue eyes were full of wonder,
For he had never seen before
That baby in the mirror door—
What kept the two, so near, asunder?

He leaned toward that golden head,
The mirror border framed within,
Until twin cheeks, like roses red,
Lay side by side, then softly said—
"I can't get out; can you—come in?"

A citizen went into a Norwich hardware store the other day, and inquired: "How much do you ask for a bath-tub for a child?" "Three dollars and seventy-five cents," was the reply. "W-h-e-w!" whistled the customer. "Guess we'll have to keep on washing the baby in the coal-scuttle till prices come down."

President Lincoln once listened patiently while a friend read a long manuscript to him, and who then asked: "What do you think of it? How will it take?" The President reflected a little while, and then answered: "Well, for people who like that kind of thing, I think that is just about the kind of thing they'd like."

Sunday-School Department.

SCRIPTURE LESSONS.

MAY 18. LESSON 20. 1879.

Fifth Sunday after Easter. John xxi. 20–25.

20. Then Peter, turning about, seeth the disciple whom Jesus loved, following; (which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?)
21. Peter seeing him, saith to Jesus, Lord, and what *shall* this man *do*?
22. Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? Follow thou me.
23. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what *is that* to thee?
24. This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.
25. And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that the world itself could not contain the books that should be written. Amen.

COMMENTS.

We must recollect, that at the close of the last lesson, Jesus and Peter were about to move apart, we know not exactly whither, v. 19. So the phrase, *Follow Me*, is taken in its literal sense. The Apostle John was drawn after them. And this circumstance occasioned the narrative concerning the beloved disciple's latter end.

V. 20. *Peter turning about.* He looked behind himself. *Whom Jesus loved.* We are apt to imagine St. John to have been of an easy temper, of a yielding and effeminate disposition. This, however, is but a popular notion. He was a *boanerges*, "son of thunder," (Mark iii. 17), of a vehement, zealous and fiery spirit. What rendered him a favorite disciple, was the fact that the Spirit of Jesus transformed him most nearly into our Lord's own image. The phrase—whom Jesus loved—is here inserted to explain his confidential relation to our Lord, which warranted him to follow the Master and Peter apart. *Which also leaned on his breast.* As they reclined at meals, in the East, in such a manner that the head of one lay close to the breast of another; and as John's place was always next to Jesus, he became so distinguished among his brethren. *At supper.* In chapter xiii. 21–25, the circumstance is related, to which this reference applies. There Peter requested John to ask the Lord concerning the betrayer; here, he ventures to question the Lord Himself, and concerning John, indeed. Perhaps we may learn from it, the changed relation of Peter to the Lord. He had made a nearer advance to Jesus, by this time—no longer stood aloof, as it were, or followed Him afar off.

21. As Peter's end had been foretold, he wished to know now what the fate of John should be. It was natural for him to be interested in the lot of his co-laborer.

22. *Tarry till I come.* Some suppose that our Lord meant to imply that John should not die a violent death, but live, labor and wait until the Lord might come for him through a *natural dying*. Others take "the coming of the Lord" to mean the destruction of Jerusalem, he being the only one of the Twelve who was alive at the time of its desolation. He survived it, about thirty years. Peter, who was one of the oldest of the Apostles, had suffered death some six years before. *What is that to thee?* Our Lord means to teach that He will order His servant's lots and ends; and that it is the part of good and faithful servants to commit their own and others' destinies wholly to His wisdom and power. If He were to have ordered John's life to reach even to His Second Coming, that even ought to be accepted by Peter and his companions. His own obedience to Jesus—that was the sole problem for Peter.

23. From the dark saying of Jesus a strange misunderstanding arose—that John was never to die; that he was to be transformed at the Lord's appearing in glory. But John does all in his power to correct the mistake by repeating accurately what the Lord *did* say. Yet it availed not. Tradition and legend said: His death and burial even were only apparent; he breathed in the grave; the earth heaved with the beating of his heart; the dust was stirred by the moving of his pulse. A fable even asserts that he still lives in the earth. The fact that he was cast into a cauldron of boiling oil without hurt to himself; and the uncertainty of the date of his dying—these facts, added to the strange words of Jesus concerning his end, no doubt kept the story alive. He died, however, at Ephesus, between the years 89–120, a full century old.

24–5. *This is the disciple which testifieth.* He asserts his claims to be believed, on the ground of his having been an eye-witness, and, therefore, worthy of credence. *And there are many other things.* John was not a chronicler of the three years' labors of our Lord, so much as a choice culler of those transactions which set forth most plainly that Jesus is the Son of God. *The world itself could not contain the books.* This is a figure of speech by which the great number of miracles and sayings of our Lord is implied.

Amen. This is a pure Hebrew word, and means a confirmation and seal. "Let it be so" and "so be it," are popular definitions.

PRACTICAL THOUGHTS.—The Apostle John is with God. Yet the strange story concerning his being yet alive, can in so far be true, inasmuch as his Spirit will ever remain on earth. The warm love for Jesus dies not among His followers. Persecution with fire and sword; even death and the grave—in spite of all the *Johannean* spirit will ever animate the true disciple. May such a pure and disinterested love ever pervade us in our work for Jesus, so that the beloved disciple may ever be said to live in each one of us. Then, indeed, will the tradition verify itself in the noblest possible way. Let all hearts say—AMEN.

DESPONDING PEOPLE.

"Why art thou cast down, O my soul?" How many have echoed this question of the Psalmist! Trials come to us which we cannot shake off in a moment, and which weigh us to the ground. Sometimes they come without a note of warning, and are therefore the harder to be borne. The young soon rally. They weep, but soon they smile again, for hope is strong within them and the future is bright with promise. It is not so with those who are in advanced years. Their powers of body and mind are failing; their earthly work is nearly done; and already the shadows of night are falling upon them. No wonder, then, if they long for rest. No wonder if, in a desponding mood, they cry, as did discouraged Elijah in the wilderness: "It is enough; now, O Lord, take away my life."

There are losses which it is hard to bear. Death enters the home unbidden and takes away a dear companion and loved one from the family circle. There is a vacant place. No more will be seen that familiar face; no more will be heard the tones of that familiar voice. There are tears which start unbidden at the memory of a great loss, which can never be replaced. The thought which David uttered when he heard that his child was dead brings a ray of comfort: "I shall go to him, but he will not return to me."

But there are trials worse than those which death can bring. It was not the child which died early, but the one which lived to manhood, which brought greatest sorrow to David. The king could banish a rebellious subject from his kingdom, but the king was a father, and he could not banish the son from his heart. A living sorrow cannot be forgotten. It cannot be buried under ground. It is with us by day and in the wakeful hours of night. We may not speak freely of it, but it dwells with us, and throws a shadow upon our pathway.

There are losses in business which make one desponding. Hard earnings and scanty savings are swept away. The gains of years are sunk in a day, and then must come painful self-denial and sacrifice. The house must be sold; and, in age it may be, one must begin again the struggle for a support. Then comes failing health, and the cup of sorrow seems to be full to overflowing. The brightness is taken from life; the foot-sore and weary pilgrim longs to reach the end of his journey.

Child of despondency—look upward! Though clouds and darkness are round and about you, take courage. "Hope thou in God," and all will yet be well. Keep a good conscience and do the best you can, and look to the future with unshaken confidence. God cares for His own and will forever care for them. Fear not then, but rejoice, for the clouds will break, the darkness will scatter, and a light—even the light from heaven—will flood with noonday brightness the path in which you walk.

God lives and reigns. He who watches the flight of the sparrow and the growth of the lily watches over you. He who led His ancient people through the Red Sea and through the wilderness into the land of promise will lead you into a better land than that. "Hope thou in God." Bear your trials with a Christian spirit, and peace will come to your troubled soul. Break forth into singing as you view with the eye of faith a brighter day and a brighter home than you have known on earth.—*Methodist.*

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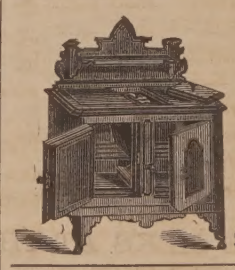

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General News.

HOME.

The appropriation bill, with its rider, forbidding the use of troops at the polls, which passed both houses of Congress, has been vetoed by the President.

The operatives, who were shut up to probable death by the falling in of a coal mine at Wilkesbarre, have all been released by the indomitable energy of their fellow workmen. Shafts were sunk, and, at the end of several days, the underground prison was reached. The captives were found alive and well, and their rescue was attended by wild demonstrations of joy. The wonder is that the men had not perished by suffocation, starvation or drowning.

The deed of trust for the gift of $150,000 by the residuary legatees of the late John C. Green, of New York city, was placed in the hands of the trustees of the Theological Seminary of the Presbyterian Church, at Princeton, N. J., on Wednesday last. The institution also received during the past financial year, a legacy of $10,000 by will of the late James Brown, Esq., of New York city. The new library building of the Seminary, erected by James Lenox, of New York city, is completed and ready for occupancy. It is ascertained by measurement that it will contain 80,000 volumes. Two dwelling houses, of brick, erected by the same liberal benefactor, have already been finished on part of the library lot, and are occupied by two of the Seminary Professors.

FOREIGN.

Affairs in Russia seem to be more threatening than ever A martial law, the severity of which we cannot realize, has been proclaimed. No one is allowed on the streets of the cities after a given hour without permission of the authorities. The *Standard's* dispatch from Berlin says Solovieff, who attempted to assassinate the Czar, declares that though he was compelled under threat of death to fire at the Czar he purposely missed him. Among those arrested on suspicion of Nihilism is Stasov, who was counsel for the defence in a recent trial of a Nihilist. The Governor of Kiev has received letters threatening incendiarism and slaughter by means of dynamite and bombs.

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MERCERSBURG, PA., May 1st, 1879.

THE MARKETS.

Philadelphia, May 3, 1879.

[The prices here given are wholesale.]

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	" Extra Family	4.87½@5.00
	" Fancy	5.12½@5.25
	Rye	2.75@2.87½
	Corn meal	2.50@2.75
	Buckwheat meal	1.10@1.30
GRAIN.	Wheat, White	1.14@1.14½
	" Red	1.12½@1.13
	Rye	57@58½
	Corn, Yellow	43½@44
	" White	42@43
	Oats	32½@34
	Barley two rowed	80@90
GROCERIES.	Sugar, Cuba	6½@6¾
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	" " powdered	8¾@8¾
	" " granulated	8½@8¾
	" " A	7¾@8
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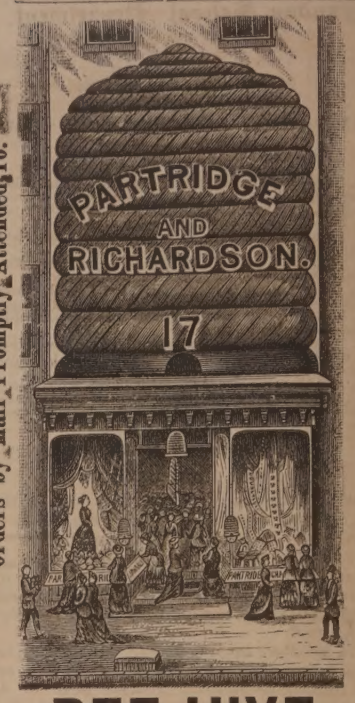

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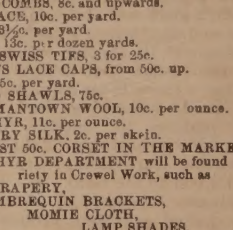

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